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JANUARY 1953



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EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

THE best brains are attracted to the physical sciences according to the average scores on the army general classification test given to graduates in twenty fields of specialization. The superior, top fifth of all graduate students are also attracted to physical science in greater numbers. Though there are excellent and mediocre intellects in all fields, the averages lead to the following order: physical sciences except chemistry, chemistry, engineering, law, English, foreign languages, psychology, economics, geology and the earth sciences, biological sciences, fine arts, nursing, history, agriculture, business and commerce, the rest of the humanities, the rest of the social sciences, education, home economics, physical education.

CALENDAR systems vary greatly in the manner in which they attempt to correlate human history with the movements of the heavenly bodies, particularly since these movements cannot be expressed in simple relations. The present common Gregorian calendar has a year of 365 days with every fourth year a leap year except century years, which are ordinary years except when evenly divisible by 400. This makes the difference between the calendar Gregorian year and the true tropical or solar year of less than 26 seconds.

THE normal electrical resistance of the human body has been measured to high frequency alternating currents, ranging from 365 to 800,000 cycles. With deviations of about 50 ohms, the resistance of men is 535 ohms, women 655, boys 1000, and girls 980. Some diseases cause a decrease of resistance of up to twenty-one percent, and some an increase of up to thirty-five percent, as with asthma, with a return to normal when the disease is cured.

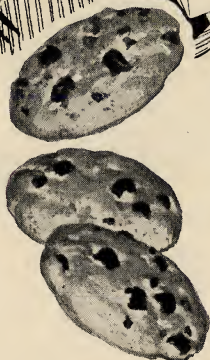
FORTY years of research on the silkworm in Japan changed the shape of the cocoon from peanut-shaped to egg-shaped, doubled the length of the fiber and also doubled its strength.

AIR-GRAVEL concrete has been developed in which the sand is replaced by tiny air bubbles produced by a resin or detergent.

JANUARY 1953



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THE EISENHOWER VICTORY—A NEW ALIGNMENT?

by Dr. G. Homer Durham

HEAD OF POLITICAL SCIENCE
DEPARTMENT, UNIVERSITY OF UTAH

WHAT does the Republican victory mean? Is there a new alignment?

In November, 1952 some thirty-four million Americans voted their preference for General Dwight D. Eisenhower, the Republican nominee for President of the United States (55% of the popular vote), contrasted with over twenty-seven million for Governor Adlai F. Stevenson of Illinois. The Republicans control 49 seats (including Senator Wayne Morse of Oregon) in the U. S. Senate, a majority of one, and a small majority in the House of Representatives of about 225 to 210 Democrats.

The United States is a land of great diversity. Sectionalism (local feeling that both transcends and confines itself to state or community lines) is a powerful influence. Witness Utah, Vermont, and the "solid South." So are race, national, religious, and economic groupings. Labor, agricultural, business, and professional organizations are particularly powerful. The founders of the Constitution attempted to design a political structure incapable of being dominated or controlled by any single faction.

This design still operates. The major phenomenon of American politics has been defined, accordingly, as "group diplomacy." Group diplomacy is the task of formulating a set of policies and a program that will attach sufficient vital interests—sectional, racial, religious, national, business, labor, agricultural—to produce a majority—for acceptable candidates—in the electoral college.

To produce an alignment involves creative skill, organizational genius, sound principles, and the art of compromise. The result is to render American politics "undisciplined," to make the American party a sort of open-at-both-ends, loose association. This disturbs European and other naive observers who bring their own parochial standards to judgment. In fact, European observers, having never experienced the inner life of American freedom, completely misunderstand the system. Consequently, their observations on the "undisciplined American party system" and on the absence of "responsible party machinery" or "responsible party government" are fundamentally inaccurate. Occasionally, some Americans, adopting the European view, argue for "strengthening the party system." But Americans, enjoying separation of church and state

and freedom for social groups, need to beware of such doctrines; for, in effect, the rigidly "disciplined" political party (the Communist, for example, is typical, almost in perfection, of the idealized European model) invades the area of faith and morals with a recruiting and excommunicatory system, and tends to become a prototype of a combined totalitarian state and a totalitarian church. The "loyalty oath" pushed by certain overzealous elements at the 1952 Democratic convention, unsuccessfully, illustrates the dangers. No such party has ever been able to win large adherence in the United States, demonstrating the vitality of the constitutional design underlying and permeating our "competitive" political (as well as business) system. "Group diplomacy" requires rational argument, voluntary appeals, and voluntary, not oath-bound, disciplined adherents.

From the adoption of the Constitution down to 1860, various American political leaders struggled to create a successful, durable alignment. Jacksonian democracy partially succeeded, through a grouping of Southern and Western sectional forces, largely agricultural, with the Democratic vote of Tammany and New York. This first alignment fell apart because of the "house divided," "free soil" and "slave" agricultural interests, West and South, were rent asunder. The second, and great, alignment was pieced together by the Republican leaders in 1860—attaching western free soil farmers to the industrial and commercial northeast, a coalition further cemented by the emotional fires of civil war and nationalism. This coalition virtually ruled national politics in America from 1860 to 1932. Democratic opposition held fitful periods of leadership under Grover Cleveland and, by virtue of a split in the Republican ranks, during Woodrow Wilson's two terms. In 1932 Franklin Roosevelt seized the opportunity to create a new coalition around the historic remnants of Jacksonianism—the new "Solid South" and the big northern cities. The depressed agricultural interests of West and South were soon fused. The new

(Concluded on page 6)

THE IMPROVEMENT ERA

It is difficult to write a definition of the American way.
But it is easy to find good examples. Here is one:



The plane that's lighter on our pockets

Nobody can squeeze a dollar and make it say "uncle" louder than some engineers we know. For the title of 20th Century Scrooge with a slide rule we nominate:

... the engineers who found a way to make miniature aircraft lamps faster, by automatic machinery instead of one at a time. These lamps are so small that you could hold a dozen in your closed hand, yet a modern fighter plane needs a couple of hundred to light its maze of instruments. Savings: \$10 to \$25 in lamps per plane.

... the engineers who found ways to standardize aircraft instruments. Once there were 260 different types of engine speed indicators for jet planes. Now only 11 basic types have to be made, so costs are down 18 per cent.

... the engineers who are perfecting new tools and methods that will cut in half the cost of making compressor stator blades for jet engines. Estimated cash saving: 55%. Critical-material saving: 39%.

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The Cover

Warm rainbow colors against the cool blue of the sky serves as our cover picture this month. It is the work of Ray Atkeson. The study is the Mittens in Monument Valley of southern Utah.

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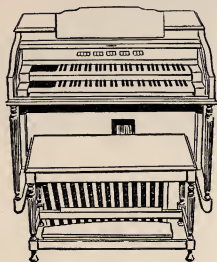
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THESE TIMES

(Concluded from page 2)

Deal coalition in 1936 carried forty-six of forty-eight states, dominating American politics until 1952. The coalition was impressive, including the Negro vote, reliably Republican until 1932.

How did Eisenhower win? Democratic margins in big northern cities were reduced; the farm vote rejoined Republican ranks; white collar and skilled workers were detached from the Democrats in part, as were elements of the South, plus the new voters, whose conscious childhood (from age ten or twelve in 1940 or 1942, to voting age twenty-two to twenty-four in 1952) had been filled with radio, press, and photographic accounts of Dwight D. Eisenhower as of no other man of his time. Every so often, we say, the country "turns over." It turned in 1952. Is there a new alignment, as with the Lincoln-Roosevelt victories of 1860 and 1932? That is the question of 1953.

There are elements of a new alignment. They are the added farm, youth, white-collar, and skilled labor votes. At the moment the South is not reliably attached to Republicanism so much as to Eisenhower. Herbert Hoover carried five southern states in 1928. The creation of Republican party strength in this region remains.

The crucial question is, can Eisenhower make free enterprise principles work to *expand* the new, slender align-

ment? F.D.R.'s alignment was built after 1932 by the A.A.A., the Wagner Act, and social welfare policies—by an expanding rôle for the national government.

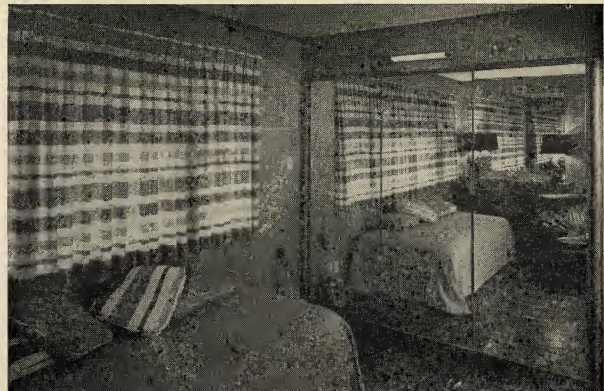
Can an alignment be built by a *diminishing* rôle for national statism? Can politically damaging deflation and unemployment be avoided when the war economy subsides? Are a war economy and "military socialism" to be permanent features of American life? Or can war and international tensions, the producers of national statism, be reduced, and a new era of an expanding "free" economy be developed? The campaign slogans of faith, integrity, thrift, and virtue cannot be enacted. Can they be inspired? These are basic tasks on the home front in the new year. The question of a new and successful Republican alignment hinges on these questions. Military socialism under Republican auspices can attach and congeal "interests" as well as under Democratic rule. But Republicans have promised a better order. The practical tasks are then twofold: (1) to eliminate or reduce the hazards of war and war spending; (2) to develop an expanding economy in the face of the deflationary influences which will follow reduction of international tensions. All may well hope and pray for success in the venture, for the basic issues in these times are rooted in man's spiritual condition.

Here's An Idea!

by Louise Price Bell

IF ONE wall of a studio bedroom, such as the boys in the family often like, is mirrored, the room will actually seem twice as large. Not only that, but if this wall includes closet and storage space, the

mirror can be made up into three panels, as was done here. The center portion is stationary, the other two open back to form a triple mirror such as we see in men's and women's furnishings. Closed, the wall increases visual size of room; open, the occupant has perfect setup for careful grooming. A light above the stationary panel makes the arrangement ideal at night and on dark days.



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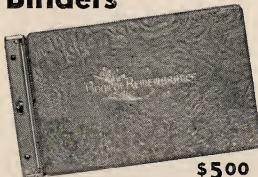


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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

October 1952

5 ELDER David Lawrence McKay, formerly second assistant general superintendent of the Deseret Sunday School Union, sustained as first assistant, succeeding Elder A. Hamer Reiser, who is currently serving as president of the British Mission. Elder Lynn S. Richards sustained as second assistant superintendent of the Deseret Sunday School Union. President Reiser remains a member of that general board.

The one hundred twenty-third semi-annual general conference of the Church closed. Permanently installed public address systems on the grounds of Temple Square were used for the first time this conference.

The Deseret Sunday School Union held their regular Sunday evening general conference in the Tabernacle. Here the following were sustained as members of the general board: Lynn S. Richards, Sterling W. Sill, J. Smith Jacobs, Clair W. Johnson, Delmar Dickson, C. Manley Brown, Clarence Tyndall, Norman R. Gulbransen, Joseph F. Cowley, Wallace G. Bennett, Addie Gilmore, Camille W. Halliday, Margaret Hopkinson, Mima Rasband, and Edith M. Nash.

10 BISHOP Carl W. Buehner of the Presiding Bishopric and Elder Edward O. Anderson, Church architect, left Salt Lake City for a tour of inspection of Hawaii, New Zealand, Australia, Tonga, Rarotonga, American Samoa, and British Samoa. They will inspect L. D. S. construction under way and visit building sites for chapels and schools. While in Tonga, Bishop Buehner will dedicate the school recently built by the Church there.

12 ELDER Spencer W. Kimball of the Council of the Twelve dedicated the chapel of the Cascade Branch, Weiser (Idaho) Stake.

Elder LeGrand Richards of the Council of the Twelve dedicated the chapel of the Boise Fourth Ward, Boise (Idaho) Stake.

Elder Serge J. Lauper, formerly first counselor, sustained to succeed President J. Byron Barton as president of the San Francisco (California) Stake. Elder Ira I. Somers, formerly second counselor, sustained as first counselor, and Elder Wilford B. Murray sustained as second counselor to President Lauper.

Balboa Second Ward, San Francisco (California) Stake, organized with Elder John Breckon as bishop.

16 MARVIN J. ASHTON, chairman of the athletic committee of the Y.M.M.I.A. general board, announced that M Men basketball participation this season would probably reach one thousand teams for the first time in history. Last year there were 970 teams playing.

18 THE First Presidency announced the appointment of Elder William F. Perschon to preside in the Swiss-Austrian Mission, succeeding President Samuel E. Bringham. President Perschon has been president of an elders' quorum, a stake missionary, a member of a ward bishopric, bishop, and a counselor in both the Pioneer and Temple View (Salt Lake City) stakes. At this call he was an ordinance worker in the Salt Lake Temple and a member of the Hillside Ward, Monument Park (Salt Lake City) Stake.

It was announced that Elder Spencer W. Kimball of the Council of the Twelve and President Bruce R. McConkie of the First Council of the Seventy would make an extensive tour of the Mexican Mission and install Elder Gordon Romney as president of the newly formed Central American Mission.

Enrolment at Brigham Young University this fall has reached 6857. This figure includes the L.D.S. Business College Branch, and the college-level students at the McCune School of Music and Arts Branch, both in Salt Lake City. About half the students on the Provo, Utah, campus come from outside the state. Students come from forty-six states and eighteen foreign countries.

The first major pouring of concrete for the foundations of the Los Angeles Temple was accomplished this week, as workers poured 385 yards of cement in a single day. It filled the forms of one of the two large footings located in the center section of the huge excavation.

General President Belle S. Spafford of the Relief Societies of the Church, was elected second vice president of the National Council of Women at the three-day bi-annual meeting held in New York City. This is the highest office that a non-New York City resident has held or can hold in the organization which represents more than twenty million women. Mrs. Spafford has held the office of third vice president of the council for the past two years.

19 PRESIDENT David O. McKay dedicated the combination Lake View Ward chapel-Lake View (Utah) Stake house.

Bishop Thorpe B. Isaacson of the Presiding Bishopric dedicated the chapel of the North Spokane Ward, Spokane (Washington) Stake.

Elder Leonard T. Ralphs, formerly first counselor, sustained as president of the American Falls (Idaho) Stake, succeeding President George R. Woolley, who is chaplain of the Veterans Administration Hospital in Salt Lake City. Elders Raymond M. Whittier and Grant M. Beck sustained as counselors in the stake presidency. Elder I. Ford Roberts, retiring second counselor in the stake presidency, was sustained as senior member of the high council.

21 THE second annual "Meet Me at Mutual" night was held throughout the Church.

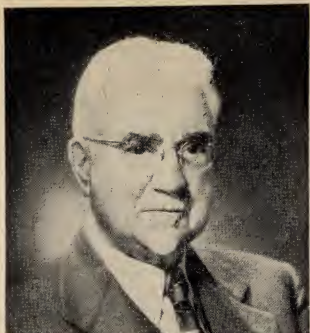
24 THE First Presidency announced the appointment of Elder Leo B. Valentine as president of the Argentine Mission, succeeding President Harold Brown. President Valentine, a faculty member of Brigham Young University, filled a mission in Argentina from 1935 to 1938. He is a former member of the Provo Stake high council and the Provo Stake presidency.

25 AN Institute of Religion building for southern California L.D.S. college students will be started by the first of the year and plans call for its completion so that it will be ready when schools open in the fall of 1953, it was announced. The building site is one block off the campus of the University of Southern California, in Los Angeles.

26 MT. RUBIDOUX STAKE organized from portions of San Bernardino (California) Stake with President Vern R. Peel, formerly president of the San Bernardino Stake, sustained to preside. His counselors are Elders Myrthus Evans and Gilbert M. Allred. Membership of the stake is 2652, in the following units: Arlington, Hemet, Ontario, Pomona, and Riverside wards, and the Corona, Elsinore, Mira Loma, and Perris branches. Elder Lavern M. Hansen, formerly first counselor in the San Bernardino Stake, was sustained as president, with Elders Woodrow Miller and H. Duane Anderson as his coun-

(Concluded on page 48)

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9. IN THE GOSPEL NET

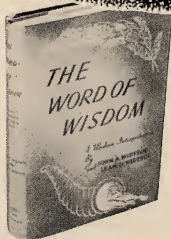
This is the story of a woman, seeker after truth, who was caught in the Gospel net and carried to a far country where she and her family found happiness through possession of eternal truth. \$1.75

10. IN SEARCH OF TRUTH

This book is intended as a guide for seekers after truth—whether young or old. For those who seek broadly in the search for truth, this book is an attempt to answer the challenging questions: What is science? How does the Church view science? and What are the principal scientific doctrines prevailing today? \$1.00

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Dr. John A. Widtsoe and Leah D. Widtsoe
A modern and highly practical interpretation of Word of Wisdom teachings with some very helpful suggestions on contemporary living and diet. \$2.75

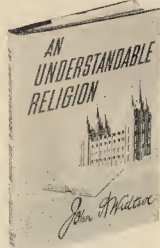


1. JOSEPH SMITH, Seeker After Truth, Prophet of God

A new consideration on the life of the Prophet Joseph Smith, a truly revealing biography. \$3.50

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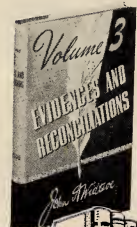
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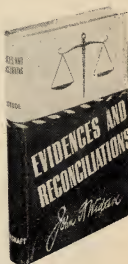
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MILK SHAKE SHARED

by Nellie S. Turner

Two of my neighbor's little boys come to my home often. I enjoy having them and like serving them cookies and milk or some other light refreshment. It fills a lonely spot in my heart.

One day one of them came alone. I fixed him a nice big milk shake. He sat on the stool by the table and sipped at it, but in five minutes he hadn't tasted a spoonful.

"What's the matter, Richard," I asked, "don't you like your milk shake?"

"Oh, yes," he said, as he slipped off

the stool. "Please let it stay here. I'll be back in a minute."

"All right," I smiled. He ran across the street to his home.

In a few minutes he was back, leading his little brother, George, by the hand. He held the milk shake down and said, "You drink some, then I'll drink some."

It was a beautiful sight. I felt the tears sting my eyes as I watched. I suppressed the desire to make another milk shake but rather divided the one into two glasses. I would not spoil their joy in sharing.



—A. Lambert Photo

ABOVE THE DAWN

By Ormonde Butler

THE grandeur of your soul is as a shrine
Where I see pictured the great mystic
whole

Of man's long struggle to be nearer God
And at the end of this, his victory

Over all evil which has fought against
That end. I see in you the radiant light

That shines through earth's prismatic air
of doubts

And fears, the starry hopes from angel wings
By mercy sent to warn, to guide, to lead,
And turn the souls of men to paths of
peace.

I see in you the flowering of joys
Heaven-born, habited to earth by prayers
Come down through ages past to still
avail,

Sprung from pure hearts that owned faiths
strong in

Childlike love and truth, not alone through
these

But seen as well man's soul-receiving faith
From answered prayers of humble saints.

I see
In you what man's achieved since his first
faint

And stumbling steps, till standing on some
crest

Attained by conquering self and circum-
stance.

He gained the vision of a fairer land
Of spiritual kingdoms, and in awe

And gratitude kneeled down to pray, and
then

Above the dawn of love, at last found
God.

THE IMPROVEMENT ERA



—Photograph by Harold M. Lamberti

Old Weathervane

I FOUND it in a dingy shop today—
A rusted weathervane among a heap
Of broken, useless things; a castaway
With relics no one seemed to care to keep.
A gallant brig with faded shabby sails,
Bent and crumpled by eroding time,
Still points a prow to ghostwinds . . . tails
The skyships of the blue in their upclimb.

Small valiant caravel, do you still hear
The wild free trade winds in your heart of rust?
Were you in love with gales that reappear
And look for you among the ruined dust,
To seek you here and touch you lovingly
With cool ice fingers from some polar sea?

by Edythe Hope Genée



Poetry

HYMN FOR THE YEAR'S BEGINNING

By D. J. Roberts

I LOVE the ways of the Maker:
His infinitely patient patterns laid on
time;
His generations poured upon the continents;
The gift of his Son, withheld until the need;
The slow, slow spreading of its miracle,
One voice in Mary's chamber,
One point of light, one song
Briefly bursting on the fields.
I love his sure, unhurried ways,
The plodding and the mounting centuries;
The long infancy of wisdom, its slow,
White beauty ripening within the soul.

I love the Maker's ways: his arm
Upon my own to lift the tonnage of my
sorrow;
His warmth beyond the coldness of the
intellect.
(It is the level and the measure in my hand)
Even his might which breaks
The towered rebellion in the breast.
His healing touch is laid on the wound
Of contrition; and through his eyes
I glimpse the new heaven and the new earth;
And it is not for me to reach a grasping
hand,
But to pray, to forgive, and to love in char-
ity,
And to offer my gladness without shame.

TRANSMUTATION

By Catherine E. Berry

HER kitchen holds the perfume
Of a summer day,
To spread against the dullness
Of winter's changeless way.

The heady, sweet aroma
Of grape and peach and plum
The spicy scent of pickles,
The tang of cardamom;

These fragrances are captured by
A modern alchemist,
In rows of shining glasses
Of jade and amethyst!

THE TIME HAS COME

By Edna Hamilton

THE work will never be all done," she
said,
"When I'll have time to dream or write a
bit,
The house quite clean and spotless, no
smudged hands,
No sticky mouths to wash—and time to
sit.
No empty jars to fill, preserves to place
Upon the swinging shelf, no pies to make
For Sunday, and no smell of fresh baked
bread.
No demands, like, 'Mom, make black-
berry cake!'"

The time has come; she sits beside the fire
And looks into its flickering blue flames
And meditates, but seemingly without
Desire to write her dreams; no mentions
Of those who leaned on her so long, so
long!
It seems that when they married and had
gone,
They took with them, her hopes—her
dreams—her song!

IDEALS

By Beulah Huish Sadler

WERE I to lose the sight of tall moun-
tains.
Would my thoughts stay tall?
What could replace those strong.
Stony images—whose parapets make
Pockets for my dreams?
Like giant molds that down through coun-
less
Ages stand invulnerable to
Fashion's whims, I depend upon them—
That I may continue to feel the permanency
Of God's great architectural design.

MEMO TO INVENTORS

By Maryhale Woolsey

YOU'VE done yourself proud inventing
noise-makers.
Exuberant society
Finds sirens, squawkers, poppers, graters,
And horns in great variety.
So now I think it would be nice
—And maybe profitable; please try it!
If you'd invent an efficient device
To turn out volumes of peace and quiet.

AT THE SYMPHONY

By Inez Sheldon Tyler

GREAT masters heard the sounds of west
winds blowing
Through pine harps, violent tempests,
crashing trees,
The thunder's roll, the mountain torrents
flowing,
And blending all created symphonies.

With ears attuned we sense the gossamer
touch
Of Chopin, melodies of Mendelssohn,
Wagner's titanic strength, a soul of such
Resourcefulness and power, he stands alone;
Beethoven, inward spirit all aflame,
Through muted ears, beneath a starlit sky,
Heard God's sonatas; Mozart, well-loved
name,
His heaven-sent "Requiem" will never die.
Nuances, overtones, ethereal art
They wind all labyrinths of the human
heart!

LATE LAUGHTER

By Mabel Jones Gabbott

I HAVE a neighbor whose children are
grown,
Who sits and knits afternoons, all alone.
So come, wee Susan: and come, little
John.
Come now before your child days are
gone.
Let's build a block tower, let's sew for the
doll;
Let's rake up the leaves by the old rock
wall;
Come snow and winter and long years
after,
I shall sit and knit in the warmth of your
laughter.

OLD WOMAN'S PRAYER

By Dorothy Cruikshank Caffrey

LET there be laughter in my heart
And kindness in my eyes;
Let every counsel I impart
Be temperate and wise.
And finally I dare to ask
This greatest boon of you—
Lord, let there be some little task
That only I can do.

WITHIN FOUR WALLS

By Alice Josephine Wyatt

WORN volumes shelter epochs on these
shelves.
One binding-houses deeds of king or queen,
Another holds an age of ogres, elves,
And history, fiction, fairy stories lean
Against a time when fossils breathed and
moved
Upon an earth that had not known a man
For tilling. And only dead remains have
proved
That reptiles flew and monster creatures
ran.

Within four walls a man may span all
time;
There is no limit to his breadth of view.
While marching through the halls of prose
and rhyme,
He may live aeons, though his years be
few.
Eternity has pressed its pages, thin
In books, that short-lived man may enter
in.

A GOLDEN GLEANER

By Golda K. Hedberg

AND Ruth, of olden days, gleaned in the
fields
And did her part with diligence and care;
Following the reapers she did glean
The golden corn with humbleness and
prayer.

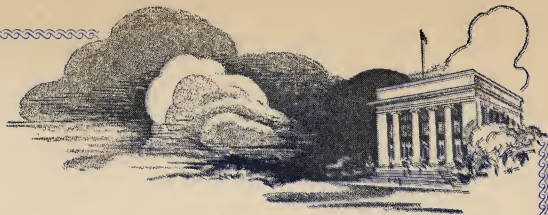
And I, a gleaner of the fields today
Come, bearing forth my gleaming four-fold
sheaf,
With hope that I may someday meet my
Lord
And in my Book of Life find one gold leaf!

I shall bring unto my Lord a body clean,
A heart of high ideals, and cleanest speech;
An humble spirit with obedience to glean;
An honest mind which only truth can
reach.

Pure thoughts and righteous actions rule my
day—
By faith I'll see my God and learn his will;
I'll honor womanhood and live my Master's
way
That he may bless me and my cup o'er fill.

And I shall then ascend unto the hill
Of God, and stand there in his holy place,
Receive his blessings, and if it be his will
I'll know my gleaner's worth by his kind
face!

THE IMPROVEMENT ERA



The Significance of the Sacrament

by President David O. McKay

*I*N THE house of worship we have the opportunity not only of meeting friends and of rejoicing in the strength and encouragement that comes from them, but also of meeting God our Father through his Holy Spirit, and rejoicing in his presence.

I believe in meetings, and I desire to emphasize what the Lord has designated as the most important meeting in the Church: the sacrament meeting. In a text given to Joseph Smith by revelation, the Lord refers to this special meeting: "It is expedient that the church meet together often" (D. & C. 20:75)—for the specific purpose of partaking of the sacrament. He has designated two particular prayers to be offered on that occasion. He has prescribed for us only a few set prayers, one of which is the blessing on the bread and another upon the water.

You will recall that on the occasion on which the sacrament was instituted, the Lord himself, the Savior, attached great importance to it. He had met with his Twelve Apostles in the upper room in Jerusalem on that memorable night of the betrayal. He had pointed out the traitor. He had partaken of the Passover with them in accordance with the Jewish practice, and then he took bread and brake it, and said,

"... Take, eat; this is my body, which is given for you.

"He took the cup and blessed it and said, Drink ye all of it in remembrance of the blood which is shed for you, and this do in remembrance of me till I come; till we eat and drink in the kingdom of the Father." (See Matthew 26:26-29; also Mark 14:22; Luke 22:19.)

This was given just a few hours before his crucifixion, which alone establishes its importance. But if we put the proper interpretation upon the phrase in First Corinthians, eleventh chapter, which Paul used when he was teaching this ordinance to the Corinthians, we learn

further that the Lord himself revealed the significance of the sacrament to Paul, and Paul gave specific instructions to the Church at Corinth, in regard to the partaking of these important and sacred emblems. Again in this dispensation the Lord revealed specifically how this part of the worship should be conducted. (D. & C. 20:75-79.) All God's ordinances and ceremonies are sacred, but it seems to me that there is much of importance attached to this sacrament and ceremony of the Lord's Supper.

Now, what does it signify? You will find first that the sacrament is a memorial of Christ's life and death. When we think of his life, we think of sacrifice. Not a moment of his mission on earth did Christ think more of himself than he did of his brethren and of the people whom he came to save, always losing himself for the good of others, and finally giving his life for the redemption of mankind. When we partake of the sacrament in his presence, we remember him, his life of sacrifice and service; and we are inspired by that thought and memory. There is no progress, no soul growth won in this life without sacrifice.

A second principle associated with the administering of the sacrament is the bond of brotherhood. In the early establishment of the Church of Jesus Christ the brethren met, we are told, often at daybreak, to partake of this sacrament as in the bond of brotherhood, of oneness. The element of brotherhood has been associated with it always. I remember when I was a boy that there was emphasized much more than we hear emphasized now the necessity of no one's partaking of the sacrament who had ill feelings toward another, and I have heard more than one man say: "I am sorry that I hurt Brother so-and-so's feelings, and I ask his forgiveness." He felt it necessary to do so before he was worthy to partake of the sacrament.

(Concluded on following page)

The Editor's Page

THE EDITOR'S PAGE

(Concluded from preceding page)

We meet in the brotherhood of Christ, all on the same level, each expressing confidence in the other and all in one another.

The partaking of the sacrament indicates also how communion with Christ may be secured. It cannot be obtained by Sunday righteousness and weekday indulgence. It implies that we will "remember" Christ always.

And the fourth great significance is the promise that it is a means of receiving divine guidance. "If a friend is one who summons us to our best, then is not Jesus Christ our best friend: and should we not think of the communion as one of the chief appeals to us to be our best?"

I call attention to the great obligation which every member of the Church assumes when he partakes of the sacrament on the Lord's day. Think of the prayer, revealed in this dispensation: "O God, the Eternal Father," (an acknowledgment of God as our Creator; the giver of all good; the bestower of all blessings; in whom is all power and all glory; and yet, our Father, and we his children) "we ask thee in the name of thy Son Jesus Christ," (who is interceding for us, through whom all blessings are obtained) "to bless and sanctify this bread to the souls of all those who partake of it." (*Idem* 77.)

Bless the bread! It is only bread. There may be a mystery about the sacrament, but that mystery does not consist in the changing of that bread to the actual body of the Christ. But it is a symbol, and we ask God to bless it to the souls of all those who partake of it, who "witness" (that is, solemnly covenant in the presence of one another) "unto thee, O God the Eternal Father"—what?

Before we specify, think of what it means to make a promise. Our word is more sacred than our bond. Do we always stop to think, on that sacred Sabbath day when we meet together to partake of the sacrament, that we "witness," promise, obligate ourselves, in the presence of one another, and in the presence of God, that we will do certain things? Note them. I have time merely to mention them.

The first: that we are willing to take upon ourselves the name of the Son. In so doing we choose him as our leader and our ideal, as he is the one perfect character in all the world. It is a glorious thing to be a member of the Church of Jesus Christ and to be called a Christian in the true sense of the term; and we promise that we should like to be that, that we are willing to do it.

Secondly, that we will always remember him—not just on Sunday, but on Monday, and every other day, in our daily acts. When our brother hurts us, we are going to try to master our feelings and not

retaliate in the same spirit of anger. When a brother treats us with contempt, we are going to try to return kindness. That's the spirit of the Christ, and that's what we have promised—that we will do our best to achieve these high standards of Christianity, true Christian principles.

The third: We promise to "keep his commandments which he has given": tithing, fast offerings, the Word of Wisdom, kindness, forgiveness, love. The obligation of a member of the Church of Jesus Christ is great, but it is as glorious as it is great because obedience to these principles gives life, eternal life. On the other hand, the man who seeks to live by violating the principles is deceived by the adversary and goes the way of death.

To partake of the sacrament unworthily is to take a step toward spiritual death. No man can be dishonest within himself without deadening the susceptibility of his spirit. Sin can stun the conscience as a blow on the head can stun the physical senses. He who promises one thing and deliberately fails to keep his word adds sin to sin. On natural principles such a man "eats and drinks condemnation to his soul," for true life consists in obedience to the principles of the gospel, and we promise when we partake of the sacrament to keep those principles.

And what is the blessing?—"That they may always have his Spirit to be with them." And I testify to you that divine inspiration is a reality. Men and women who obey the principles of life and salvation, who sincerely repent of their sins and as sincerely strive to live in accordance with the principles of the gospel, are guided and inspired by the Holy Ghost, and are shown things to come. I testify that that guidance is with this Church and has been since the Prophet Joseph Smith established it. I bear you witness, too, that this Church is the power of God unto salvation, the gospel of Jesus Christ.

To sum up, then: the operation of the law of cause and effect is as constant in the spiritual realm as it is in the material world. You obey the principle, and you receive the blessing, and the keeping of each promise made in relation to the sacrament brings the results and the blessings as surely as the sun brings light.

It is good to meet together and especially to renew our covenants with God in the sacrament of the Lord's Supper. It is a glorious thing to be one in the brotherhood of Christ! God strengthen us that we may go out and make the sacrament we partake of each Sunday what God intends it to be—the means of strengthening the Saints; of eradicating ill will, hard feelings, and backbiting, of establishing unity, love, and strength; and keeping the commandments of God.



What Causes The Turmoil Of This Age?

A BASIC cause of the world's confusion is the lack of agreement concerning the spiritual truths possessed by humanity. In the world of physical phenomena men generally see alike; but in the study of the spiritual domain personal opinions and philosophical abstractions are allowed entrance.

There is constant quibbling about definitions. God, the first of man's spiritual concerns, is to one group, though of infinite majesty, a personal Being of the order of man; to another a personal Being of an order wholly different from man; to another an impersonal, beneficent power filling the universe; and to yet another only one of the many forces of nature. Contention and warfare arise over varying definitions or descriptions of beliefs. Unity of belief must precede full peace on earth. This can be done, if men will shed their preconceived opinions, and make truth the sole objective of their search. The simple tests of truth are as applicable in the spiritual as in the physical world.

To convert the world's battlefields into cornfields; strife into peace; and fear into faith and trust, men must earnestly seek out and come to agreement concerning three fundamentals: the true God; man's relationship to God and his fellow men; and the purpose of human existence. Only as certainty about these is achieved can humanity hope for release from the reign of terror upon earth.

First, men must find God, if peace shall rule. To millions of people he is but a name, of no real consequence. The leaders of one great nation have seriously proposed the return to heathen, man-made gods. The true God may and can be found. It is not difficult. Hosts of earnest men and women have found him, and know that the universe is directed by a dominant, yet comprehensible, intelligent, creative, loving Being, who, as a personal Being, can and does speak to his children on earth.

Whoever finds God wins certainty, and conquers fear, the ancient enemy of man, the distilled essence of uncertainty. A sense of power and justice comes to him who learns that there is no chance in the universe, but that the laws of nature are the laws of God, and that humanity lives under a system operated by an intelligent mind. To find God is humanity's first need.

Second, many sorrows of man are due to a false conception of man's relationship to the Lord and his fellow man. There can be little respect for human welfare or life, if man is but a higher animal, an accidental intruder on earth, or a creature of God, made at his pleasure, as children make mud pies.

by John A. Widtsoe

OF THE COUNCIL OF THE TWELVE

Evidences AND Reconciliations CLXXI

Man is a very son of God, begotten of God; he was with the Father in the beginning. Since he is of a divine pedigree, with a spark of divinity within him, he rises immeasurably in the world of things.

Then, the brotherhood of man, spoken of so lightly, often with a sneer, acquires a profound meaning. All men are children of God, brothers, in fact, of the same divine pedigree; with the same high destiny; under the same loving guidance of the Father of the spirits of men. Then, every man must assume some of God's responsibility in caring for the children of men. A person cannot let his very brothers go hungry, unclothed, shelterless, or bowed down in sorrow. He cannot be cruel to them and be true to his royal descent. Had this true relationship among men been fixed in human minds, fewer bombs would have been dropped. Again, do we look upon our fellows as our very brothers, and strive to give them brotherly help?

Third, the true purpose of life must be understood. When the idea of chance in the universe is driven out, purpose in all things steps in. The life of man on earth is purposeful. Mortal life is part of a divine program for the eternal progress of man. The earth is designed for man's progress; and man's efforts should be in harmony with this purpose. There would be no warfare, if that purpose were understood, and held inviolate among mankind.

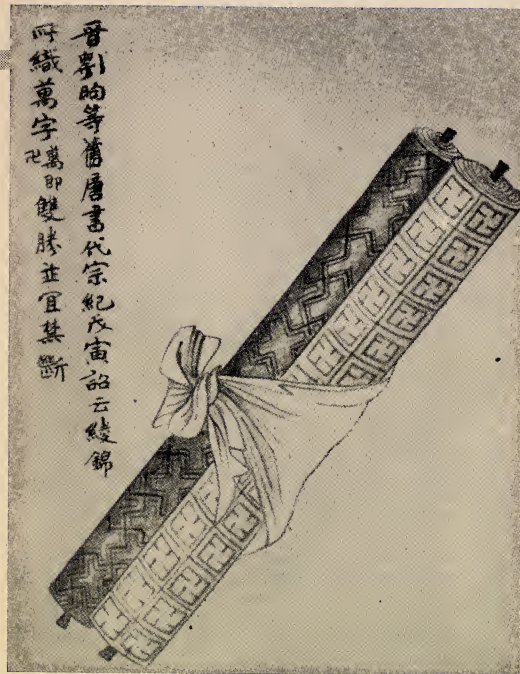
These are truths the world needs to know and accept: the existence of God; the real brotherhood of man; and, an intelligent purpose in life. Upon these foundations, peace, plenty, and prosperity, and all the gifts of our bounteous earth would be available to all men. No longer then would man drift upon the ocean of uncertainty. The course of his life's voyage would be laid out before him. His life's journey, guided by knowing and doing, faith and works, would lead him to the house of happiness.

NOTE: Dr. John A. Widtsoe, who passed away on November 29, 1952, has been editor of THE IMPROVEMENT ERA since June 1935 and has been writing "Evidences and Reconciliations" for THE IMPROVEMENT ERA since October 1938. At the time of his passing we had on hand a number of articles which he had previously prepared. This series will be continued for the next few months.

The Stick of JUDAH

by Hugh Nibley, Ph.D.

ASSOCIATE PROFESSOR, HISTORY AND RELIGION,
BRIGHAM YOUNG UNIVERSITY



An edict of the Empress Wu, to which her successor, the Emperor Tai Tsung (763-779 A.D.), has appended an amplification by having the new scroll placed beside the old and bound to it with a silken cloth. Here the two sticks that are joined into one in the emperor's hand are actually scrolls.

(After J. Lechler, *Vom Hakenkreuz* (Leipzig, 1934), p. 74.)

The word of the Lord came again unto me, saying,

Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

And join them one to another into one stick; and they shall become one in thine hand.

And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

And the sticks whereon thou writest shall be in thine hand before their eyes.

And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: . . . (Ezekiel 37:15-21.)

I THE DOCTORS DISAGREE

IN MAINTAINING that Ezekiel in his account of the sticks of Judah and Joseph (Ezek. 37:15ff) was actually referring in prophetic language to the Bible and the Book of Mormon, the Latter-day Saints may invoke the prerogative of any pious reader of the scriptures to interpret any symbolic passage in whatever way carries the most conviction. But the more aggressive use of the passage to support the claims of the Book of Mormon can but elicit loud protests and challenges from the outside world. To answer these, it is necessary to demonstrate not only that our interpretation of the passage is a possible one—for there are many possibilities—but that it is also the one most likely intended by the Prophet Ezekiel. The one way to do this is to show (1) that Ezekiel's strange conception and manipulation of the sticks was not a bizarre or original conceit, but that it was strictly in accordance with ancient practices perfectly familiar to the Jews of that time though lost to the modern world, and (2) that the prophet put a definite interpretation on the stick ritual according to which it can hardly have represented anything but the two books in question.

In explaining this remarkable chapter we are not bound by the opinions of even the most learned so long as there is no consensus among them. Fortunately, we find ourselves in perfect agreement with them in all those points on which they agree among themselves. But for the rest we need not and cannot follow them, for they all rush in different directions. Nor do we expect others to follow our opinions in the matter, but only to view the evidence and form their own. The distinguishing mark of Biblical commentaries in general is a dignified unconcern for anything

THE IMPROVEMENT ERA



been intended a different word would have been used. "Nor have we even to think of a flat board, but simply of pieces of wood upon which a few words could be written," adds Dr. Keil, thus denying the wood any form at all.¹⁰ But since the Septuagint renders Ezekiel's "wood" as *rhabdos* "staff," "rod," and the Bible itself offers convincing parallels (especially Numbers 17), the commentators overwhelmingly favor some form of staff, and in this we gladly concur. As to Ezekiel's refusal to call a staff a staff, upon which Keil lays so much stress, we shall see that that is significant when we come to deciding what the "woods" actually were.

Next we are told that the two sticks are joined together to make one. How was that done? According to the broken-staff theory, by joining together the two broken ends;¹¹ according to the pilgrim-staff theory by simply carrying the two sticks together in one hand;¹² they were tied together according to some—and the Septuagint would bear

this out;¹³ but still other methods have been suggested, such as "by a notch, dovetail, glue, or some such method."¹⁴ Skinner says the prophet "put them end to end, and made them look like one," but also suggests the possibility that "when the rods are put together, they miraculously grow into one."¹⁵ Is it necessary to suppose that Ezekiel did anything at all with sticks? "It is a little difficult to decide," says the authority just cited, "whether this was a sign that was actually performed before the people or one that is only imagined. It depends on what we take to be meant by the joining of the two pieces. If the meaning is . . . that when the rods are put together, they miraculously grow into one . . . it is no longer necessary to assume that the action was really performed."¹⁶ "This symbolical action," writes Davidson in the Cambridge Bible, "may have been actually performed, though this supposition is scarcely necessary."¹⁷

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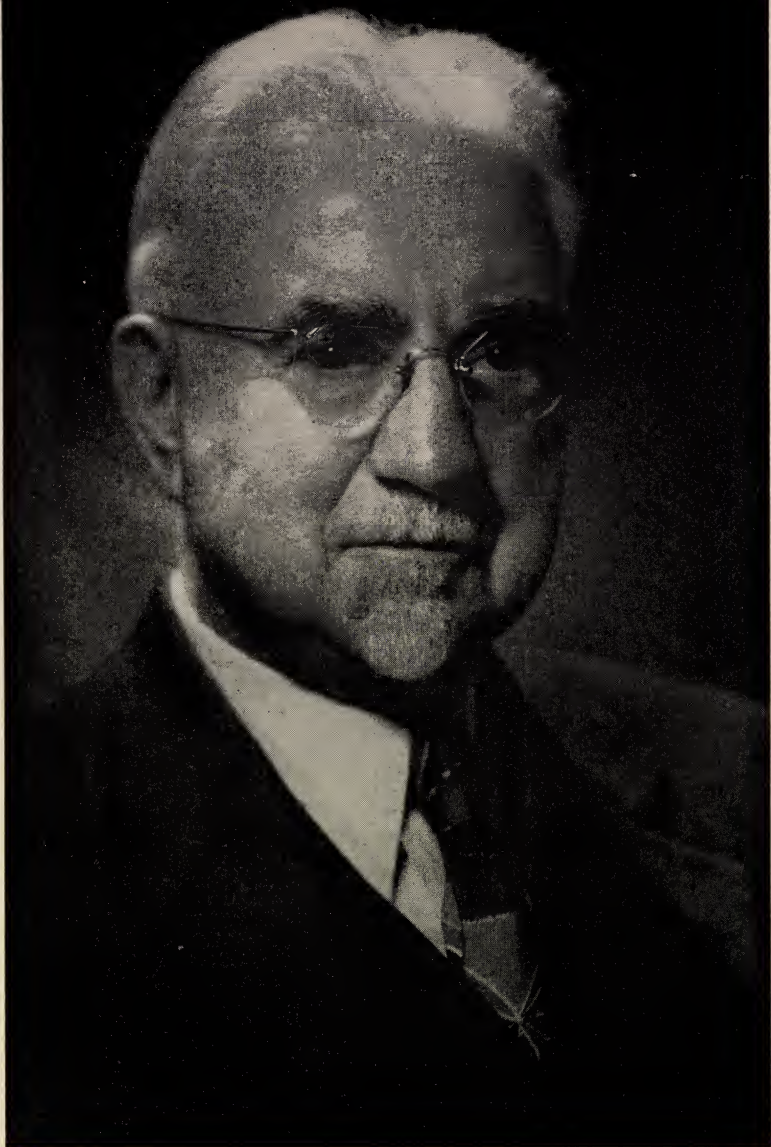
Left, Exchequer Tallies, eighteenth century. Reduced about one-third.
Below, Exchequer Tallies, thirteenth century, and Private Tallies, fourteenth century. Reduced about one-half.

that might be called evidence on the subject. The sheer momentum of a heavy theological phraseology, sustained by an occasional (often irrelevant) passage of scripture is thought quite sufficient to override any "saucy doubts and fears" of the layman.

Two sticks are mentioned. What were they actually? Simply "sticks or small pieces of wood," according to some writers,¹⁸ the two parts of a broken scepter,¹⁹ "two pieces of what was probably a broken, scepter-shaped stick,"²⁰ "sticks probably shaped like scepters," according to others. "Tribal rods" is another interpretation, based on Numbers 17;²¹ and even "pilgrim rods" has been suggested.²² "Shepherds' staves," branches cut from a common trunk,²³ and boards for writing²⁴ have also been considered. Against all of these one of the weightiest authorities, Keil, insists that there is not the slightest proof that 'etz "wood," the Hebrew word here so lyrically interpreted, means "staff" or "rod" at all, and that if any kind of staff had

¹⁸Bibliography will be found at end of chapter.





—Paul Horsdal Photo

John Andreas Widtsoe - January 31, 1872 - November 29, 1952

John A. Widtsoe — 1872-1952

By Marba C. Josephson

ASSOCIATES MANAGING EDITOR, THE IMPROVEMENT ERA

LIKE NEPHI of old Dr. John Andreas Widtsoe felt that he had been highly favored of the Lord in all his days. Born on the tiny island of Froyen, Norway, January 31, 1872, he moved to Logan, Utah, when he was eleven years of age—halfway around the world from the place of his birth. The Lord had favored the mother of John and his brother Osborne by bringing through his missionaries the gospel message of hope to her—and to her sons.

Like Nephi, also, Dr. Widtsoe could say that he had seen many afflictions in his day—but he had triumphed over them and turned them to his advantage. When Dr. Widtsoe was a child of six, his father died, leaving the widow and her two sons to make their way. Wealth they did not have, but they knew the value of work. Difficulty also confronted them when they moved to a land where their native Norwegian had to be supplemented by the more difficult English. But to Dr. Widtsoe his adopted tongue has become the means of expressing his original thoughts in strong, succinct language. Thirty books and innumerable articles and manuals bear testimony to the fact that he mastered what might to others have seemed a handicap.

Poverty in the new land was always waiting for the Widtsoes, but pride and self-reliance were strong enough to defeat this affliction. Of course, "grits" became the substitute for more appetizing food during one long period of privation. Through this and similar experiences Dr. Widtsoe learned the value and the wise use of money as well as the value of wholesome food.

To him as to his mother and brother the blessings far outweighed the afflictions—and his testimony has rung out to this generation that the

Lord is anxious to bless his people, if they will but follow after his teachings.

Education was important to Anna Gaarden Widtsoe, as it had been to her husband; and her children, no matter at what sacrifice to herself, must have the opportunity that would come with a college education. Dr. Widtsoe worked summers and after school to provide as much of the needed money as possible. Scholarships, fellowships, also, assisted the young student—but with it all went the diligent, happy service of a mother who wished the best for her sons, even mortgaging the home to insure the desired training.

With his marriage to Leah Eudora Dunford on June 1, 1898, he received one more impetus for educational achievement. With her in the succeeding fall he went to George Augustus University, Goettingen, Germany, on a Parker fellowship from Harvard University—and on money that had to be borrowed. Two years later he returned with the prized scientific work and with a still greater prize, his and his wife's first child, a daughter, whom they named in honor of Anna Gaarden Widtsoe.

The desert places shall blossom as the rose had long been in the mind of Dr. Widtsoe. He knew that the Lord had promised it, and man could help fulfil the prophecy. He turned his attention to the life-giving irrigation projects that have made the great arid plains bear bountiful harvests. His last great project, aside from his calling as an Apostle of the Lord, was in the interest of reclaiming the barren regions of our great neighbor to the north, Canada.

His service to the state of Utah is well-known and deeply appreciated. He developed the experiment station of the U.S.A.C. on a recognized basis, secured the appointment of probably the first agricultural agent in the

United States, and sent a qualified woman as home demonstrator into an outlying area. For almost nine years he served as president of the Utah State Agricultural College and then received the call to become president at the University of Utah, a position he held for five years. He became president during a most difficult period, but with his usual genial, sincere recognition of the problems he reached conclusions and initiated programs that quickly won the support of the board of regents and the faculty.

Naturally, the foremost incentive in his life was his Church activity; it was what gave purpose and direction to all of his multitudinous activities. From the time of his baptism in 1884 throughout his life he accepted the calls that came to him—serving as secretary of the deacons' quorum and of his priests' quorum, and later as stake secretary for the elders' quorums. For ten years (1895-1905) he was a member of the Cache Stake Sunday School board, and one of his assignments as an Apostle has been as an adviser to the Deseret Sunday School Union. Even during his years of study in Germany he served as a missionary. From 1906 to 1936 he served as a member of the Y.M.M.I.A. general board, and in 1907, having become a seventy, he was set apart successively as president in two quorums of the seventies. From March 17, 1921, Dr. Widtsoe has served as a member of the Council of the Twelve, during which time he has presided over the European Missions of the Church, organizing the Czechoslovak Mission. He has rendered yeoman service in the genealogical society, the Church board of education, the welfare committee, in addition to the pressing assignments at stake quarterly conferences throughout the United States, Can-

(Continued on following page)

JOHN A. WIDTSOE — 1872-1952

(Continued from preceding page)
ada, and Mexico. He was called to the editorship of THE IMPROVEMENT ERA in 1935.

From the funeral services held for Dr. Widsote in the Tabernacle, December 2, 1952, we have gleaned some of the tributes of those who addressed the vast congregation.

PRESIDENT DAVID O. MCKAY

*** I wish I could summarize, or I feel to summarize the tributes paid to Sister Widsote, in the words of a Mr. Appleton, who, in paying tribute to womankind said that behind, the success of every man lies the quiet, pervading influence of a good woman. In one of his paragraphs he says of her,

"Helping, loving and serving.
Urging when that were best.
Keeping her fears in hiding
Deep in her quiet breast.
This is the woman who kept him
True to his standards high,
Helping, loving, urging still.
Win you can, you must, you will."

God bless you, Sister Widsote, for the inspiration you have been to this great and good man. The world is better off because of your loyalty and devotion to your beloved husband.

It is said that "our echoes roll from soul to soul and go forever and forever." As we recall in memory the deeds, the accomplishments of Dr. Widsote, I would wish that we might connote with his life, three dominant virtues, which I name more in summary than discourse.

First I would name, his *willingness*, we might say his *eagerness*, always to *speak well of others*. If you will recall your conversations with him, your deliberations in counsel, what you have read in any of his books, bring to your mind any of his sermons, you will find that whenever he referred to a friend, an associate, a teacher, a child, he always spoke favorably of him.

It has been said that "many men know how to flatter; few men know how to praise." Elder Widsote is one of the rare men who know how to praise. It is that quality, I think, which has endeared him to so many tens of thousands of young men and women. It is true that: "Words of praise are almost as necessary to warm a child into genial life as acts of

kindness and affection. Judicious praise is to children what the sun is to flowers."

It is this quality expressed, I repeat, wherever merited, that has encouraged and stimulated many students, who sought Brother Widsote's advice, and were encouraged thereby to press on to achievement. ***

Second, I would name, as has been mentioned and emphasized today, particularly by Elder Evans, his love of truth. A man who makes the greatest contribution to humanity is he who loves and follows truth at all costs. I quote from one of his books, I think it is his latest: "From my earliest youth education became my objective. There was a real relish for learning in my soul. . . . In the little

"I want to say to you frankly that I have nothing to recommend me except one thing—and thousands of men can say the same thing—I have done a day's work all the days of my life; and if that can be spoken of me, I shall be quite satisfied."

J. A. W.

red diary from January 28, 1888 to June 7, 1891 there is a constant cry and prayer for more education, high school and college. That urgent desire made education achievement more easily possible." ***

Truth, and strength to accept it. That is a quality of a great man, who chooses the truth with invincible resolution. I commend that characteristic.

And the third, his desire and love to serve his fellow men. It is said that the greatest and sweetest encomium ever paid by one of the Apostles of his Master was that saying of Peter's: "He went about doing good." As a true disciple, and Apostle of the Lord Jesus Christ, Dr. John A. Widsote spent his life going about doing good.

In the concluding paragraph of *In a Sunlit Land*, he writes as follows: "I hope it will be said of me, I have tried to live unselfishly, to serve God and help my fellow man, and use my time and talents industriously for the advancement of human good."

Brother Widsote, in conclusion, I am saying, for your fellow workers in the Presidency and the Twelve, for these thousands who are assembled here in these impressive services, and for a million others whose lives you have touched, that all with one heart agree that, "You have lived unselfishly, you have served God and helped your fellow man, and used your time and your talents industriously for the advancement of human good."

We are not going to say goodbye to you, but *au revoir*, for to us you are just away, associating with that fine, handsome son, missionary boy, Marsel, and your other loved children, members of the Council who have gone before you, and you are in the presence of your Redeemer, whom you have served so well. ***

PRESIDENT J. REUBEN CLARK, JR.

This man was a man of great distinction and great achievement. ***

He chose for his profession the field of chemistry, the field which too often develops intellects into doubt and sometimes into atheism. But I think I can summarize my own view about him and his work in this field, by saying that wherever men saw blind forces at work and at play, he saw God. Throughout his life, as I see it, he brought to bear the full treasurehouse of his great knowledge in the field of science to advance the cause of our Heavenly Father. That was the key to his work throughout life.

As has been said, he sought to aid his fellow men, temporally as well as spiritually, and how well he succeeded is evidenced by the growth of agriculture in this country, not only in this state, but throughout the world.

He loved truth, he delighted in sharing it with others, and that led him to the very great amount of work which he did with his publications on many, many subjects. But behind each work he wrote, again I say, was his belief in God, the Father, and his Son, Jesus Christ, and in the Restored Gospel, the restored priesthood.

I think, perhaps, his greatest achievement in one sense, the individual sense, was in the home which he and Sister Leah built. He taught

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LOOKING back on it afterwards, Jessie decided that part of the credit must go to the chocolate banana walnut coconut pie. It was one of those occasions when a humble instrument was chosen for important work. That whole eventful day was climaxed by the tragedy of the fateful pie.

At daybreak there was no promise that the ending of this day might be different, that she might be a subtly changed person by nightfall. Jessie reached blindly for the outraged alarm clock, nudged Alan, and then moaned softly as her waking senses picked up the steady patter of rain. Another rainy day, another day of washing draped about the kitchen, of Eric and Tulla fretting inside the house! Another day of work, interruptions, and irritations!

Alan stumbled out of bed, and Jessie muttered because her slippers acquired elfin wings during the sleeping hours and were inevitably four feet away from the spot where she had kicked them off.

There were five minutes of companionable peace while they ate a hurried breakfast together and murmured morning monosyllables. Alan's early rising to catch the plant's seven o'clock whistle had this one consolation; in the gray, misty dawn husband and wife sleepily snatched one brief interval of quiet together.

Alan was starting for the door when the resounding crash echoed from the children's bedroom. "Take it easy," he said, as he bounded into the bedroom. Hard on his heels, she knew at once that Eric had done it again. Eric, like his father, fascinated by the mechanics of things, had slipped the catch on his big crib again. He sat, blue-sleepered legs dangling over the side, wide eyes innocently studying the big scar on the oak floor where the rail had crashed.

"Oh, Eric, I've told you so often not to play with that. Now you've marked the floor and wakened Tulla!"

"Take it easy, honey," Alan requested absently. "I can fix it."

"You can't fix Tulla's being awake," she replied. Scooping the blonde little girl out of the smaller crib, she added resignedly, "Well, here we go!"

It was always the same, the household in a whirlwind of activity before she even had time to wash

HOME is for LEARNING



by Joyce Knudsen

her face properly. She dropped Tulla into her play pen for a moment, found Eric's slippers, and scuttled into her own bedroom to dress hurriedly. In the hall Alan sighed heavily as he reached for his coat. Jessie's quick ears caught the sigh, and the gray clouds outside the window seemed to drift inside, seeping into her thoughts. What's happened to us lately? Alan doesn't smile as much as he used to. The children are highly strung, little vessels of destructive energy. I feel like an old woman.

She knew she was gripping the comb with fingers that were too tense. Why did her soft hair perversely knot in the morning? Why did the day inevitably start with a crash-bang? For one stolen moment she gazed at her young face in the bedroom mirror and studied the little lines around her mouth, the frowncreases between her eyes.

I'm not old, she rebelled. I'm still young. It's only a few years ago that I was slipping out of bed happily, looking forward to a day of adventure. Looking forward to good-natured jostling in the busses on the

way to the office. Looking forward to handling the day's little crises in business efficiently. Efficiency!

She grinned at her reflection wryly. What chance did efficiency have in a home? Tulla and Eric were past the time of rigid schedules. You couldn't follow household routines or finish one job at a time efficiently when there were liable to be forty irritating interruptions in an hour.

Alan's head bobbed into the bedroom for a brief kiss, and Jessie barely had time to reflect upon its brevity before Eric began clamoring for his breakfast. Scolding him into disciplined good manners, she reached for the double boiler with one hand and the cereal package with the other. The day had really begun.

AT ELEVEN months Tulla was deciding she was quite old enough to administer to her own mouth. She gripped her spoon in imitation of her mother's tension, lifted it jerkily to the vicinity of her nose, and then poured the porridge into her right ear.

"No, not that way!" Jessie de-

(Continued on following page)

HOME IS FOR LEARNING

(Continued from preceding page)

spaired. "Oh, why won't you let me feed you?"

With a blob of porridge protruding from one tiny ear, a sticky covering on the tip of her nose, and glistening mittens of porridge on her little hands, Tulla looked at her mother with a puzzled and hurt expression.

"I bet I messed p'enty, too, when I was liddo," Eric offered from behind a slice of toast smeared with a strange red liquid.

"Eric, what's *that*?"

"Catsups," he announced blandly. "It was on the table."

Defly Jessie replaced the catsup toast with a fresh bowl of cereal. "Just because I forgot to put it away last night doesn't mean you have to sample it, duck."

Tulla, attention diverted from herself, slithered her hands into her cereal bowl and blissfully wriggled her fingers in the warm, wet softness.

Jessie sighed happily. The washing was done; Tulla was taking her morning "rest"; and Eric had been quietly occupied for five minutes. She ducked back into the kitchen, expertly avoided one line of damp washing, and surveyed the other. Well, at least it was all up. Now—with luck—three hours of ducking and bobbing would see it dry.

For a few seconds she allowed herself to dream of a house with an electric dryer. Eric. What was Eric doing? She turned abruptly, received a slosh of wet shirt, and whirled unchecked into the living room.

Lying on his stomach, the little boy was completely absorbed in the fascinating effects of his wax crayons—on Daddy's Beethoven records. He looked up with shining eyes. "B'ackboard. Just like a nice b'ackboard."

"Blackboard!" Jessie stormed. "You know quite well you're not to touch Daddy's records!" At her sharp slap his fingers sprayed crayons, and his lungs expanded in shrill protest. From their bedroom Tulla decided she had "rested" long enough, and she raised her voice to join his.

Lunch? Well, lunch wasn't too bad. The telephone interrupted with a wrong number while Tulla was choking on a piece of bacon. And the paper boy came and had to be

paid, during which time Eric accidentally spilled his milk in a white gush over the table.

But lunch-time wasn't too bad.

Jessie moistened the cloth with turpentine again and gently rubbed the crayon-smeared record. Two had been cleaned—but how much of Beethoven had been erased? She pushed the dark thought from her mind. This little time while the children were in bed peacefully napping—this was the time she had planned to use for writing to Aunt Erma, or cutting out Tulla's new dress, or looking for the slip-cover patterns. She rubbed the record a little harder.

The house was quiet as only a house can be when children are lying in abandoned, concentrated midday sleep. A tiny finger of sunlight crept through the kitchen curtains, slid over the records and turpentine on the table, and accusingly pointed to a dab of porridge on the floor. Jessie followed the finger of light from the floor back to the window again. Outside, the gray rain clouds were at last shifting. The sun nudged between them, seeking elbowroom here and there. Jessie put down her greasy cloth and smiled at the sky. Efficiency or not, she decided, this is one job I leave undone. Quickly she cleared away the turpentine and records. And as she reached for a fallen rag, her eye was caught again by the spot of dried porridge.

"I was sure I got all of it," she muttered. But she hadn't. There it was to mock her. And there a spot of catsup and over there a dab of strained carrot!

"Well, you can't wash a floor with children running about," she decided. "There goes the last of my 'rest period.'"

Working quietly, she washed the kitchen floor and savored four minutes of relaxation before small sounds from the bedroom alerted her. With brightening skies outside Eric was wriggled into his clothes to go out to play. Tulla crawled briskly about the house on her afternoon inspection. The inspection resulted in an upset lamp, two torn receipts, a bumped nose, and a pinched finger.

With rekindled annoyance Jessie plopped the little girl into her play pen and stood mending the receipts, trying to ignore Tulla's shrill pro-

tests. "You didn't cry when you pinched your finger," she accused sharply. "Why cry now just because I've put you in a nice safe place?"

But Tulla remembered that she had been in the nice, safe, monotonous place nearly all morning. Jessie, half her mind upon the job of cutting Tulla's new dress, now methodically pinned pattern sections, while the other half of her consciousness reflected moodily: What on earth did I do with Eric at that age? Too young to learn not to touch things and too full of energy to be shut in a corner most of the day!

Eric burst through the back door. "A rainribbon! There's a rainribbon, Mama!"

Jessie pondered the announcement with interest. "Rainribbon. Rainribbon. Would it be a rainbow?"

"Rainbow," he acknowledged cheerfully. "Come see, Mama."

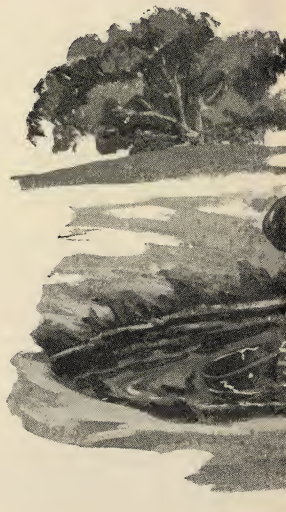
"And bring Tulla, too," he added magnanimously.

Jessie lifted the baby from the play pen and stood with Eric in the open doorway gazing at the glory of the rainbow.

"Why, Mama?" the small voice asked. "Where does it come from?"

"God sends it," she answered softly. "God sends it to tell us the rain is over. It will be sunshiny now."

For another moment she stood, one



hand idly rubbing Eric's soft hair, the other grasping Tulla against her hip. What a perfect picture we must make, she grinned to herself. Why can't it always be like this?

With a whoop of suppressed vitality Eric leaped off to play again. Jessie turned back into the kitchen, the moment of love and harmony still enveloping her. Supper to plan; a nice supper. Well, there was ham to finish up, and a casserole of scalloped potatoes would dress it up . . . but dessert? Still clasping Tulla, she glanced into the pantry and spied a baked pie shell. Jessie hummed while she did some culinary arithmetic. "If I make a double portion of chocolate pudding it will do for the babies' dessert and we big folk can have chocolate pie."

Tulla was gently deposited on a cushion in the corner with a milk bottle and a dozen clothespins. With one eye on the simmering pudding, Jessie hastily sliced a banana in the bottom of the pie shell. "Chocolate banana. Alan will love that."

She poured the creamy pudding into the shell, filled two little cups for the children, and surveyed the pie. A bit plain on top, and no more

banana left. Rummaging in the pantry she found a forgotten cellophane bag which nursed four walnut halves. They settled in prim symmetry on the cooling chocolate lake. Just as Jessie was about to close the pantry door she snatched up the package of coconut intended for a special cake. "Might as well make it good," she excused herself. With snowy curls scattered lavishly over the top, the chocolate banana coconut pie was a sight to behold. Even Tulla stared at it in awe as Jessie slid it carefully into the refrigerator.

Eric's outdoor preoccupation with rain puddles and Tulla's indoor preoccupation with clothespins gave Jessie the hour-odd peace she needed to stitch together the little dress. But her satisfaction with the needlework was soon dispelled when Eric happily charged into the house in muddy stocking feet.

"Where are your rubber boots?" she cried.

"They made boats," he explained casually. "But they sunk."

Fighting exasperated tears, she changed Eric's socks while she scolded him bitterly. She left him in his room, little face white and strained, while she ran outside to search for the water-logged boots. Shivering in the chill, damp air, wondering whether Tulla was safe, she finally fished the muddy boots from a puddle in the back lane.

Miraculously, Eric was still hiding

"They made boats," he explained casually, "but they sunk."

in disgrace in his bedroom when she returned. But Tulla had discovered that the pantry door was slightly ajar. She sat on the floor in wide-eyed wonder, surrounded by spilled packages of sugar and macaroni, nibbled dusty potatoes, and the torn leaves of a recipe book.

This time the tears did come. Jessie slipped into a chair and dropped her tired head into shaking hands. "It's my own fault. I should have remembered to put you in your play pen before I tore out. Why didn't I remember? Oh, why?"

Eric appeared at her side and touched her gently. "Mama, I'm sorry about the boots. I won't do it again."

Jessie continued to weep. And then there was Alan's unmistakable footstep at the front door. "Oh, no!" she groaned. "I forgot the scalloped potatoes!"

Alan's big frame appeared in the kitchen door, and his cheerful smile died as he took in the scene.

"Again, Jess? You seem to be in the depths all the time now." He squatted before Tulla. "What? All your work and you don't get any credit for it, pigeon?"

"All her work!" Jessie exploded.

Alan sat down beside her and took her hand wearily. "I know it's not funny, Jess. But you're too wound up lately. You try to do too many things at once. I'll bet you were making Tulla's dress today, weren't you? And it just wasn't possible to plan other things at the same time."

"I forgot the scalloped potatoes."

"So what? You can run up French fries in ten minutes and they won't hurt you and me for a change. Come on, honey, try to relax and I'll give you a hand."

Sorely conscious of the entreaty in his voice, she took a long breath and stood up. "You're on."

With twenty minutes of combined co-operation the kitchen was cleared and supper was on the table. But even as Jessie ate the meal her mind was leaping ahead. Tulla to bathe first. Were her nightgowns dry? Eric next.

Scarcely conscious of Alan's easy conversation, she picked up the dishes and moved to the refrigerator for the pie. Still preoccupied, she eased it from the shelf and closed the door. Her pace from the refrigerator to the table was too rapid. Just as she

(Continued on page 47)



by Lucille
Harvey
Walker

TROUBLE INSURANCE FOR BOB

MYRA ANDERSON walked more slowly along the wintry streets as she neared her home. The ache in her heart kept her from her usual enjoyment of the sparkling beauty of moonlight-jeweled snow. The hour at sacrament meeting had not brought its customary peace to her troubled spirit; in fact, the speaker's message had only made her problem stand out in sharp silhouette. If only her husband had been with her, he might have been affected by the message also. But that was just it! He had not been at church, and he probably would not be there in the future.

The thought of him and Babs, their fifteen-year-old daughter, sprawled comfortably in the living room at home, watching television, gave her anxiety a painful twinge as acute as if some one had bumped a sore spot, but this twinge would not be over in a moment—not until her problem was solved.

She must be careful not to allude to the family disagreement that had occurred before church. Hashing things over never did any good—just made Fred more antagonistic.

How she hated discord! Yet it seemed to be a common thing in the Anderson home of late, especially since Christmas. Fred claimed it was her fault; perhaps he was right. Certainly she had only aggravated their chronic differences with her latest appeal. As quietly and tactfully as she could, she had said: "Fred, let's use the money you were going to spend for some of the luxuries we don't need for Christmas to pay our tithing for the year. It hurts me to know we haven't paid a dollar. Now

The thought of him and Babs at home watching television gave her a twinge of pain.

that our Bob is in Korea, and we have need of so many blessings, I thought you might feel like paying something to the Lord."

She might have known that mentioning tithing would be like throwing a lighted match into a bed of dry weeds. Sparks flew in all directions. Fred was not often so explosive. "Good heavens, Myra, are you starting to tell me how to spend my time and my money? You know how I feel about tithing: I don't believe in it. My folk were so religious—made me pay a tenth of every cent I got and dragged me to church with them while I was a kid. I vowed I'd not do either one when I got to be my own boss. Now you are starting on me. The Church doesn't need our money. I'm no tightwad, but I like to put my money where I can see that it does some good. Isn't it more important to love your neighbors and try to help them?"

Myra had to admit that Fred did help his neighbors. He was very generous with everyone, except the Church. Look how he'd helped her widowed sister's family, and bought coal for poor old Sister Peterson, and bought crutches for the Haskell boy who was crippled with polio. He'd even paid part of his assessment on the new chapel; said he didn't mind paying that, because he knew what it was to be used for. Fred was a fine man, but so stubborn! If only she could help him see the great good the Church was doing with the tith-

ing—things individuals couldn't possibly do! Why couldn't he understand that people owed tithing for the blessings they'd received? How had she bungled the job of trying to influence him? Now he seemed to close his mind and heart every time she mentioned the controversial subject. And she had failed with her son, too. Bob had been faithful in his church duties until he grew up, then he seemed to incline to his father's viewpoint. "What's good enough for Dad, is good enough for me," he often said, when he wanted to go fishing with his dad on Sunday. Fred had such a way with young folk. What a leader in the Church he might become, if he once got started.

It used to be that Fred had been willing to go to church with her part of the time, but now he would not leave his favorite television programs. When she had urged him to accompany her tonight, he had refused, saying he would get more enjoyment out of staying home; TV had better speakers and better music. It was no use trying to help him see that the purpose of church services was not to provide entertainment, but to give spiritual food, to partake of the sacrament, to gain fresh resolves to live better, and greater strength to carry out those resolves. To all these explanations, Fred would simply say in his teasing, good-natured way: "I seem to

THE IMPROVEMENT ERA

have heard all this before, my dear little broken record."

What made tonight's episode so disturbing was that Babs, who had generally been so faithful in church activities, had decided to stay home with her father. "Gee, Mom," she said, "I want to see the rest of this program. You ought to see it, too; it's a scream."

So Myra had gone to church alone. The speaker emphasized the necessity of obeying God's commandments as the only effective defense in these perilous times, and suggested that judging by the small percent of the ward's membership in attendance, not many people believed in this kind of defense. Myra felt as if salt were being rubbed into her sore spirit.

Fred hardly took his eyes from the screen as she entered the living room. In his pleasant, casual manner he asked: "How was church? Plenty of uplift?"

Myra carefully removed her coat before answering. She wanted so desperately to pass on the important message she had heard, in a way to impress her family. "The speaker was wonderful," she began. "He made it plain that the only effective defense for a nation, family, or people is in righteous living—keeping God's commandments."

Absently Fred dismissed the subject: "Oh, sure, that's right. But where on earth will you find a more generous and enlightened nation than America, or a finer or better family than ours? You're good enough to make up for all our shortcomings, isn't she, Babs?"

Babs grinned at her mother. "Dad's on the beam, Mom. No need to worry about our family when we have such a swell mom. Only trouble with you is that you take things too seriously."

There was no humor or happiness in the smile Myra gave them as she went to her room. She must be alone to think things through. How had she failed in her job as mother and wife? Had she, perhaps, been too insistent that her family live their religion? Had she been lacking in tact, or—there must be a way to help them see things in the true light. But how to do it—

She knelt in prayer a long time, putting her perplexities before One who knows all the answers. Comforted and sure that her Heavenly Father would point the way to solve

her problem, she got out pen and paper. She would write to Bob. Dear amiable, sensible Bob, who was always ready to help his mom. If he were only here now, perhaps he could tell her how to appeal to his dad. Next best was to talk over her anxieties with him by letter. Her heart warmed as she wrote.

She had finished her letter and was asleep when Fred turned off television and went to bed.

Nearly a month went by—peaceful days with no controversial discussions to mar them. Myra had concluded her problem was too big for her.

It was dinnertime at the Anderson home. Fred had just remarked how queer and quiet it was without Babs or Bob, when Babs rushed in, glowing with adolescent excitement: "Sorry I'm late for chow, Mom. Had to practise for the glee club concert. But look what I've brought you!" She handed her mother a letter. "I stopped by the post on my way home. Hurry and see if there's a note in it for me."

Myra opened the air mail envelope with trembling hands. Unfolding the thin sheets covered with a familiar boyish scrawl, she cried: "Why, Fred, this is just for you. Doesn't say 'Dear Folks' as usual. Here—" she handed him the precious papers. "If it isn't too private, read it out loud."

Fred looked pleased. "Well, I wonder what's struck the kid, writin' just to his old dad?"

He cleared his throat and read: "Dear Dad: Don't die of shock at this request! I don't usually bother

but the G.I.'s over here think it's war's twin brother—an identical twin, in fact. Guess the Koreans think so, too. Anyway, seeing these poor folks here makes me wish I could take out some kind of trouble insurance. Oh, I know I've got G.I. insurance. But that's not the kind I want. I want a special kind of protection against temptation, sickness, and catastrophe. Don't want to be like some of the fellows I work with—never think of the Lord till they get in a jam, and then send out a frantic SOS for help. I'm like you, Dad. I don't want something for nothing, not even from the Lord. Now don't get me wrong. I'm not asking God to shield me at the expense of my buddies, if some of us have to pay the price of war. But if my number is called, I want to feel prepared and unafraid. I want the security of knowing I've earned the right to ask my Heavenly Father to help me meet any emergency like the man you'd want me to be. Also, I want to feel that God will protect and bless my folks and comfort them, if necessary.

"Gee, I didn't mean this to be a sob story. Don't get all excited! I'm well and perfectly OK. Just want to be prepared.

"Before I left, Mom and I had a wonderful talk about this very thing—insurance. She said it amazed her that good businessmen who were so sold on insurance for their businesses, their cars, their homes, and their lives that they often pay out their last dollar to keep their policies from lapsing, neglected the most vital form of protection—trouble insurance that gives peace and security for this world and the life to come. I mulled this idea over a lot on the boat coming over here—when the waves were too high for comfort! Talked to our chaplain about it, too. He's a peach of a fellow. Said he was sure Mom was right and had suggested the answer to my problem. So I've decided I want that kind of insurance, and it's up to you, Dad, to help me get it.

"When sickness or trouble comes to me or any of my family, I want to feel that we have a policy in force to draw on—that I've kept my part of the premiums paid up and am entitled to the help it gives. Only way to get that protection is to pay the price by keeping God's commandments or requirements—not just one or two, but all of them. Guess I used to be

(Concluded on page 50)



you with my errands, but this is a matter of business, and no one can take care of business deals like my dad.

"Been doing a lot of thinking since I landed in Korea. Don't have much else to do sometimes as I drive Uncle Sam's big wrecker. Folks in Washington think this is not a real war,



George Frederick Handel.

ONE of the favored persons whose works live after them was George Frederick Handel, a great spirit who came to this earth bearing his gift of music that was to interpret for humanity the meaning of sorrow, neglect, ingratitude, betrayal, and loneliness suffered by the Master, and in some degree, saddens and darkens the lives of the world's children.

It was because of these body- and soul-destroying tragedies that Handel walked the night away in the streets of London; his walks laid the foundation for the great oratorio *The Messiah*. Little did he realize that this frustration and despair would come to be the triumph and glory incorporated into the music of *The Messiah*. What was it that had brought him down to this pitiful situation?

For nearly half a century he had composed for the royalty of England and for the aristocracy in general. They showered him with praise and paid him well. Then came the day when the court society would have no more of him. Jealous rivals incited riots to break up performances and discredit his work, and a time of want followed.

About four years before these events he suffered a cerebral hemorrhage which paralyzed his right side. He could not walk or use his right hand; not a note of music could he write.

Physicians ordered him to the Aix-

la-Chapelle for healing baths, warning him not to stay in the scalding water more than three hours if his life was to be saved. He remained nine hours each time. Slowly new vigor came into his numbed body, and the restoration of his health was completed.

He plunged into his creative work again and wrote four operas in rapid succession. New honors came to him along with financial aid for a time.

Always it seemed there was a bad fairy lurking in the background of his success to upset his plans. His upon the mountaintop then down in the valley-attitude kept the stream of uneasy life in a constant turmoil.

It happened now that one of his best patrons, Queen Caroline, died, and his income from this source was cut off. A second calamity was the closing of all the theaters in England since there was no fuel to heat them.

Debts mounted; the sting of poverty was upon him. The spark of his

creative power went out, and the future was dark indeed.

Those nightly walks in the misty streets of London might help to restore his peace of mind. He stopped near an old church, half-hidden in the shadows. "Oh, why did God permit me to live again if I am denied the privilege to create," and then again he cried out in the agony of his soul, "My God, my God, why hast thou forsaken me?"

The sanctifying crucible of trials had at last quieted his violent temper, subdued his domineering manner, and humbled his spirit, thus preparing him for the mighty role yet to be made known to him. Had it not been so ordered, *The Messiah* might never have been written.

It was past midnight when he crept up the rickety old stairs to his lodgings. On his desk lay a strange looking bundle. He tore it open and read "So, a libretto—a sacred oratorio," he mumbled. "Ah, that second-rate poet Charles Jennes has the effrontery to think he was inspired of God to write this religious stuff. Why not an opera?"

Handel was not a pious man, being haughty and unreasonable in his dealings with others. A letter attached expressed a wish that Handel begin work at once, "for the Lord gave the word."

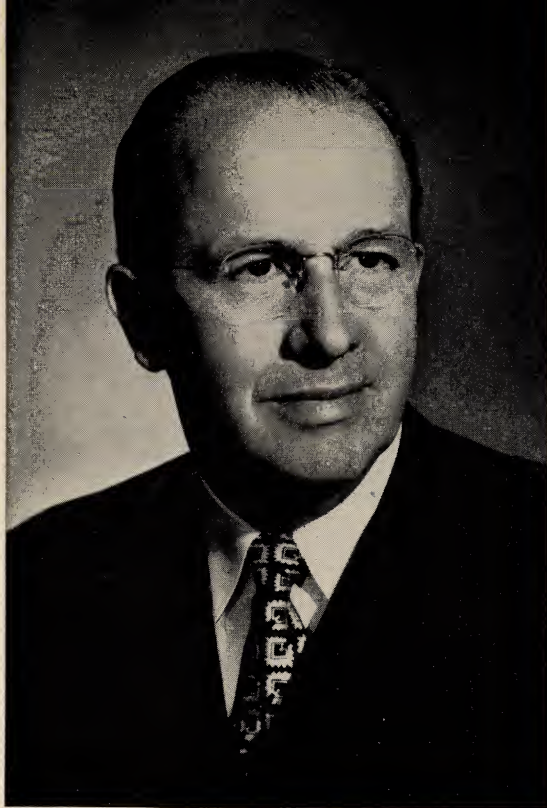
Half-dazed, Handel turned the leaves. His eye caught the passage, "He was despised and rejected of men. He looked for someone to comfort him, but there was no man, neither found he any to comfort him." He continued to read. "He trusted in God. He will give you rest, wonderful Counselor, rejoice, hallelujah."

The words seemed to light up and glow with meaning. "Why," he said, "this is for me." He had passed through all this.

Suddenly his soul was on fire, his
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"Their Works Shall Live After Them"

by Grace M. Candland



Ezra Taft Benson, member of the Council of the Twelve, and Secretary of Agriculture designate of the United States.

EZRA TAFT BENSON— AGRICULTURAL STATESMAN

by David W. Evans

THE SELECTION of Ezra Taft Benson by President-elect Dwight D. Eisenhower as Secretary of Agriculture in the first Republican cabinet since 1932 came somewhat as a surprise to those persons not familiar with his record of leadership in many important local, regional, and national farm councils extending over a period of a quarter of a century.

To those others who were somewhat better informed on the varied activities of the man, the recent

cabinet appointment was no surprise at all, and was fully expected by some of the best-informed persons in agricultural circles.

The story of Ezra Taft Benson's rise to eminence both in agricultural and church service is, in a way, one story, not two: one in the sense that the qualities of unswerving integrity, sound moral and intellectual judgment, the ability to win and hold the confidence of people of widely divergent views without compromising

his own convictions are assets which have put him in places of leadership wherever he is known.

Speaking for Elder Benson's non-church friends who have known him best as an agricultural leader, William I. Myers, former deputy chairman and director of the Federal Reserve Bank of New York, former governor of Farm Credit Administration, and Dean of the College of Agriculture at Cornell University, once said of him:

Ezra Taft Benson has the lifelong habit of integrity. With this appraisal, all who know him will agree. In a day when the political market has sometimes held honesty and sincerity at too low a price, here is a man of broad experience, wide friendships, an understanding heart, and a generous measure of native ability, who can also be trusted. This makes it easy to see why President-elect Eisenhower named this man whom he had never before met to head one of the most important departments of the new administration.

It must have been this same quality of trustworthiness which years earlier caused Franklin D. Roosevelt to pick out of a roomful of farm leaders, in one of his first wartime conferences with these men, the young executive secretary of the National Council of Farmer Cooperatives, who had uttered scarcely half a dozen sentences in the entire interview, and ask: "Who was that fine-looking young man? If they will make him their spokesman, I will talk with him anytime."

This was neither the first nor the last time that Ezra Taft Benson has so impressed men at their first meeting. Raymond W. Miller, a close friend and admirer of Brother Benson for nearly fifteen years, recounts the circumstances of their first meeting in 1938. Says Miller, a non-Mormon:

Benson had been recommended to me for a position of responsibility with an agricultural trade relations firm of which I was the head. With an associate I went to see him in Boise where we found him working for the University of Idaho, College of Agriculture in a "hole in the basement," but the charm and wisdom and dignity of the man made the visit one of the most exciting I had ever experienced.

Not long after, Ezra became executive secretary of the National Council of Farmer Cooperatives, one of the three largest farm organizations in the United States. During the years since, I have worked with him in many capacities and have always found him to be true to my first evaluation: "an agricultural statesman," though it remained for another great American, Mr.

(Continued on following page)



Ezra Taft Benson and Sister Benson at home in Salt Lake City

Ezra Taft Benson (Continued from preceding page)

Victor Emanuel, now president of Avco Corporation with its far-flung multimillion-dollar industrial empire, and one of America's great industrial leaders, to first apply this appropriate title to this man.

We next asked Mr. Emanuel to give us his appraisal. Here is what he said:

I have known Ezra Taft Benson for many years, and I cannot think of a wiser selection for the post of Secretary of Agriculture. I think this is one of the great appointments that have been made in my lifetime. Ezra Benson combines the practical outlook of farmers and agriculture with spiritual qualities of the highest degree. While I have always been engaged in business and industry, I long ago came to the conclusion that the most important segment of our economy is agriculture because the country cannot be prosperous unless agriculture is prosperous, and, additionally, the farmers are the last great proprietor class, as even tenants most often own their machinery and stock, and therefore in farmers repose the finest traditions of free enterprise that we inherited from our forefathers. I predict that Ezra Taft Benson, who has knowledge of all segments of our economy coupled with a sense of fairness seldom equaled, will be one of the great secretaries of all time.

With these non-Mormon appraisals of Ezra Taft Benson in our hands, we were encouraged to carry our survey farther. We sent wires to a dozen other friends of this agricultural statesman, with the following results:

J. A. McConnell of Ithaca, New

York, executive vice president, Grange League Federation, one of America's largest farmer cooperatives, said:

The appointment of Ezra Taft Benson as Secretary of Agriculture brings a statesman and a sound agricultural economist with a lifetime experience in practical farming and professional agriculture to head the department that for many years had been led by politicians with a limited knowledge. In the broad field of agriculture under Benson, the management and determination of farm policies will be determined by farmers and their leaders in the ranks of the great farm organizations, and not by those who in the past have constantly led agriculture farther and farther along the road to complete subservience to government domination. We believe that Benson's position on farm programs and policies will reflect his fundamental understanding of the value of limited government restrictions in prices and in the movement of agricultural products. We think that Benson's high character will make him one of the great, if not the greatest, agricultural secretaries since the establishment of an agricultural department in the executive branch of our government. He will be completely fair, will listen to the proponents of ideas from every section of the country and from every segment of agriculture, and will make his decisions based on an honest and intelligent appraisal of the facts.

From D. W. Brooks, president of National Council of Farmer Cooperatives, Washington, D. C., came this appraisal:

President-elect Eisenhower's selection of Ezra Taft Benson for the post of Secretary of Agriculture is to be commended by all

of agriculture, including farmer cooperatives. Mr. Benson has a sound agricultural background and training. A man of wide vision and thorough understanding of and experience with the problems of farmers, he is willing at all times to face up to the day-to-day developments which confront American agriculture.

It has been my privilege and pleasure to know Ezra Benson for many years, and my association with him has completely substantiated my firm confidence in his ability and his courage. I am confident that, in the future, he will continue to exercise the broad foresight, sound judgment and unusual administrative ability which he has so ably demonstrated in the past. I have utmost confidence that he will handle the agricultural program of this country in a manner that will meet the needs of farmers of this nation.

From the same organization, and from Ezra Taft Benson's former secretary, Freda B. Couch, who is presently treasurer of the National Council of Farmer Cooperatives, came this word:

Ezra Taft Benson is a genuine individual possessing a pleasing personality and unusual administrative ability. During his period of service as executive secretary of the National Council of Farmer Cooperatives, 1939-1944, he ably demonstrated his many capabilities in the conduct of the council's affairs within the broad framework of policy established by the membership. The excellent manner in which he conducted affairs of the council is evidenced by the fact that membership in the organization approximately doubled during the years he served as its chief administrative officer.

His unselfish devotion to duty and his untiring efforts in behalf of furthering interests of the National Council remain as highlights of this period of service.

It is a pleasure, indeed, to recall the five years I spent as Mr. Benson's secretary here at the National Council. His complete sincerity of purpose was an inspiration to all of us who made up the council staff at that time.

Wheeler McMillen, publisher of *Farm Journal*, Philadelphia, one of America's two largest farm publications, wired these greetings:

"Cheers rise from the country, from the *Farm Journal*, and from the McMillens!"

Dean Myers of Cornell said:

This is a choice that will bring wide approval from leaders of agriculture all over the country. Benson is a man of fine qualifications who commands the respect and admiration of all who know him.

Another farm paper publisher, Edward R. Eastman, editor of *American Agriculturist*, terms Benson's appointment "the best news farmers of America have had in years," adding:

Mr. Benson's background of technical training and experience eminently fits him

THE IMPROVEMENT ERA

The family of Ezra Taft Benson consists of his wife Mrs. Flora Smith Amussen Benson, and six children: Reed who is a chaplain in the United States Air Force, and is currently stationed at San Antonio, Texas; Mark, who is doing graduate work at the School of Business at Stanford University, Palo Alto, California; Barbara, vice president of the freshman class at the University of Utah; Beverly, 15; Bonnie, 12; and Beth, 8.

Commenting on their anticipated return to Washington, after the news of Brother Benson's appointment was announced, Mrs. Benson said: "I don't care where we live as long as I have with me my husband, my family, and my Church. Oh, we don't mind moving; we've done that before. We've lived many places and moved often."

for leadership in agriculture's No. 1 position in America. No department in Washington is more in need of good leadership than agriculture. Ezra Benson is well fitted to do this highly important job. Those of us who know him well know him to be a man of strict integrity, scrupulously honest, and with a personality that has won him thousands of friends from all over America.

E. S. Foster, general secretary of the New York State Farm Bureau Federation, states:

I think the appointment excellent. Benson has a very good knowledge of agriculture as a whole, and he is not dominated by any particular group. He is in a position to view the whole field objectively.

P. O. Wilson, Chicago, general manager, National Live Stock Producers Association, said:

The task of supplying the rapidly increasing population of this country with adequate food presents momentous problems to agriculture. The Secretary of Agriculture should be a man who has not only had experience in the field of agricultural production but also has the ability of leadership and a reputation for sincerity and honesty. President-elect Eisenhower has made

a wise choice in Ezra Taft Benson as his Secretary of Agriculture. Ezra has the necessary experience and ability, and all who know him, as we do, will agree that, as to honesty and integrity, he qualifies for this position of trust. Not only agriculture but also the consumers of this country will find in Ezra Taft Benson a man devoted unselfishly to the task of serving all of the people when he takes over the duties as top man in the great department of agriculture under the administration of President Dwight David Eisenhower.

Edward A. O'Neal of Florence, Alabama, formerly president of the American Farm Bureau Federation, said:

Ezra T. Benson seems to me to be a suitable appointment as, Secretary of Agriculture. When executive secretary of the National Council of Farmer Cooperatives he did fine and constructive work. We worked closely together when I was president of the American Farm Bureau Federation.

I feel he will bring order out of the impractical and wasteful bureaucracy that has developed. He will protect the farmers and, I hope, bring about equality in agriculture. He will be more concerned with the production and distribution of food than with social experimentation.

I consider Ezra T. Benson an experienced and sound man.

Ben Brumley, formerly president of National Live Stock Producers Association, had this to say when he was first apprised by friends that Ezra Benson's name was being considered for the cabinet position:

For goodness sake be for this fellow. He has ability, training, character, understanding, integrity, and humility needed for the job. American farmers will rally to the support of a man like Benson.

An experience from the days of World War II has been related by a friend who was a witness of the facts:

During these days Donald Nelson's task as director of the War Production Board was to keep the food lines full and at the same time divert much of our facilities for making farm implements and fertilizers into direct war production. Ezra Benson sat in on many decision-making conferences with Nelson and other government leaders, helping to solve these problems. As secretary of the National Council, I know of no man who contributed more to the solving of these intricate problems than Ezra Taft Benson. It can be said without fear of valid contradiction that his quiet, cool head had as much to do with keeping our food lines flowing as that of any other person in America. I never knew Don Nelson to reject Benson's appraisal of a situation at its face value, a rare tribute to his knowledge and integrity.

To round out our "outside" appraisal of Ezra Taft Benson as he prepares to undertake his heavy duties, we turn again to Raymond Miller:

The experience that Ezra Benson has had in filling his various offices in his Church

(Continued on page 62)



Elder Benson being congratulated on receiving the Silver Antelope, high scouting award, by Scout executives and stake officers of the southern California region, in 1951.

To every individual comes the responsibility of choosing his way; the wide and broad way, that leadeth to destruction, or the narrow way which leadeth unto life.

"CHOOSE YOU THIS DAY WHOM YE WILL SERVE"*

by *LeGrand Richards*
OF THE COUNCIL OF THE TWELVE

I GREET you this morning as one who for many years has been particularly interested in the problems of youth. I have come face to face with thousands of the young people of this great land. I have looked into their promising countenances, have grasped their hands, have shared their dreams and aspirations.

I love them, and I feel concern for them. I have come to feel that, more than anything else, they need to be taught faith in God and in his eternal principles. They live in a world of changing standards and attitudes; but God has not changed, for he is the same yesterday, today and forever, and his principles and commandments are immutable.

And so today I should like to direct my remarks to the youth of the land and to all who lead them. They are at the crossroads, and I speak with their future happiness in mind.

Jesus, the great Teacher, in order to help men to choose the proper course of life, the road which would bring them eternal happiness, said:

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matthew 7:13-14.)

To every individual comes the responsibility of choosing his way; the wide and broad way, that leadeth to

destruction or the narrow way which leadeth unto life—and, I should like to add: to respect, achievement, and happiness.

With this in mind, I call attention to three of many problems with which our youth are faced. The first I mention is the growing practice of profanity. Our young people are particularly susceptible to it. During the war many communications were received from men in the Armed Forces containing alarming statements such as this:

I have been amazed, astonished, and disgusted at some of the things I have seen and heard in the six weeks that I have been with Uncle Sam. I never expected to hear the swearing and vile talk that I have heard, not in a so-called Christian country. Where have the parents been to let a generation grow up so morally wrong?

And to this question might be added: Where have the teachers of our youth been, and have we of the clergy done all that we might have done?

The Lord has never rescinded the commandment he gave to Israel of old through his great Prophet Moses:

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. (Exodus 20:7.)

Have we as parents taught our children this great commandment in sincerity, so that they may have reason to feel that their parents believe that the Lord meant what he said. It is difficult to understand how a person may truly approach God in prayer,

seeking a blessing at his hand, and at the same time be so disrespectful as to take his name in vain. During the dark days of the Civil War, Lincoln issued an order to the army and navy which contained the following statement:

The discipline and character of the National Forces should not suffer, nor the cause they defend be imperiled by the profanation of the Sabbath day or the name of the Most High.

We are told that he went

so far as to admonish a certain general, who was addicted to the habit of profanity, to abandon the habit himself and to use his authority to discourage it among the soldiers.

Profanity is incompatible with reverence. Surely at this critical time in our nation's history when we need the sustaining help of God, we should see that we offend him not, by reason of our language. I appeal to our young people everywhere to hold in reverence the sacred name of Deity, that they may walk acceptably before the Lord and that should there come a time in their lives when they need his sustaining help, they may go to him with good conscience and call upon him with faith that he will hear their plea.

I now pass to a second problem confronting our youth, and that is the indiscriminate and intemperate use of alcoholic beverages. A short time ago I was asked to speak to the inmates of a state penitentiary. At the close of the meeting quite a number

*Delivered on the "Church of the Air" over Columbia Broadcasting Company's radio network, Conference Sunday, October 5, 1952.

remained to discuss their problems with me, and I was invited to return and talk to the Alcoholics Anonymous group. I listened to the stories of some of this group. The leader, a comparatively young man, said something like this:

I thank God for the privilege of being in this institution.

I was surprised at what he said, but he went on to explain:

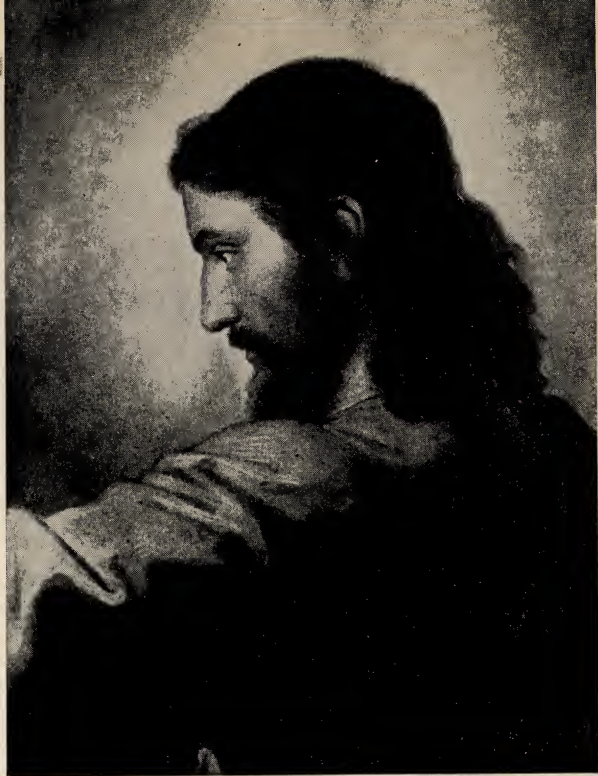
Before I came here I was no good to myself, to my family, or my country. I was just no good—period. But now I have hope that when I leave here I will be worth something to somebody.

Can you imagine a man having followed the "broad" road so far that he could thank God for the privilege of being behind prison bars in the hope that he might be able to extirpate himself, and again be able to plant his feet on "the straight and narrow way which leadeth unto life"?

One cannot go among such men without having his heart touched with great sympathy for them and their families. You think of all of the factors which brought them to this status. You think of blighted hopes and aspirations. You wonder if perhaps their parents set them along this path by reason of a bad example. As you look at a man helpless, no longer master of himself, you think of the man who induced him to take his first drink.

The Lord has made it clear that our bodies are the tabernacles of our spirits. We cannot abuse and offend the body without offending our Creator. To our young people I should like to say that we live in a time when competition, whether in war or in peace, demands clear minds and steady hearts. It becomes each of us to refrain from those substances which in any way might impair our abilities or which might place us in a position where we no longer would feel that we were on the Lord's side.

I have time only to mention one other matter, and I do so with concern in my heart for our young people. I speak of virtue and chastity. It is encouraging to find men and women in all walks of life who are seriously disturbed about our moral



—Reproduced from a painting by Heinrich Hofmann
THE CHRIST

standards. I state my case with a quotation from the *Woman's Home Companion* of September 1949, under the heading "Is Chastity Outmoded?"

Today we talk about sex with an embarrassed frankness that would have filled our grandparents with amazement and horror. This new liberty of speech has its counterpart in behavior. In many circles the traditional restraints in sex conduct are considered stuffy and out of fashion. Chastity, say modern people, is outmoded.

People may have changed their thinking, but God has not changed. His laws are eternal. If we will save our civilization, it will be because we return to an observance of God's laws.

The Lord gave unto ancient Israel the commandment: "Thou shalt not commit adultery." (Exodus 20:14.) And the Savior put his stamp of ap-

proval upon this commandment and added:

Ye have heard that it was said by them of old time, Thou shalt not commit adultery;

But I say unto you, whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. (Matthew 5:27-28.)

In the light of such a statement, surely no Christian can feel that chastity is outmoded.

An American prophet, Alma, taught his son Corianton that adultery was

most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost. That wickedness never was happiness and that no unclean thing can inherit the kingdom of God. (See Alma 39:5; 41:10; 40:26.)

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BRINGING a young girl to Sara, he said, "Sack, this is Maria Rolfson; she was very kind to me in Christianity; on one occasion she saved my life." Then he introduced the others, and told them to unhitch and make themselves at home, explaining that with the house already full of the rafters they would have to stay in their wagons or tents until more suitable quarters could be provided.

When a month had passed, Sara and Canute were getting adjusted again after their long separation; they were sitting in the little kitchen after the children were in bed. Sara was spinning, and Canute was reading the Bible, when Canute suddenly put down his book and addressed his wife.

"Sack, my dear."

"Yes, Canute, what is it?"

"I am expected to take another wife. Do I have your permission to do so?"

The spinning wheel stopped, as almost did her heart. The leaders had all taken new wives. She knew and felt that she was no better than all the other wives, but still it was there. But she must decide; Canute was waiting for her answer. Sara cleared her throat, and with all the serenity she could muster to cover her mixed-up emotions calmly answered, "If that is what is expected of you, Canute, of course that is what you must do."

"My sweet, brave Sack. I think I know what your feelings are in this matter, and, of course, you know what mine are."

"Who is she, Canute?" Sara inquired, "Do you have a girl in mind?"

"Well, my dear, I suppose in a way I have thought about Maria. She was so good to me in Norway. She's a fine girl and one of my own nationality, and I believe she would fit in very nicely and will be of a great help with this large family you have."

"That seems to be a good choice," Sara said.

It was November 9, 1857, when the two of them drove off with Maria's mother and sister to Salt Lake City to culminate their marriage in the Endowment House. Sara smilingly waved them off, then turning into the house began singing the hymn:

"Redeemer of Israel, our only delight,
On whom for a blessing we call.

"As Unto The Bow..."

by Edith P. Christiansen

PART V

SYNOPSIS

Norwegian-born Canute Peterson heard the gospel message in Illinois and married Sara Ann Nelson while they were in a company of Valley-bound Saints in the summer of 1849. After taking up residence in Dry Creek (Lehi), Canute answers the call to fill a mission to Norway. Returning to Dry Creek with a company of Scandinavian Saints, he sees for the first time his second child, a daughter born while he was in the mission field. But he saw more. His wife, Sara Ann, had adopted a family of seven children, who had been orphaned by an Indian attack. To make the Peterson household more complete, Canute had invited some of his emigrating company to live with them.

Our shadow by day and our pillar
by night,
Our king, our deliverer, our all."

In the weeks that followed, two more log rooms were added to the little house, a large room and a smaller bedroom. This helped a great deal to relieve the congestion.

The little family grew in numbers in the following years. Even the additional two rooms were soon insufficient, and again more rooms were built on.

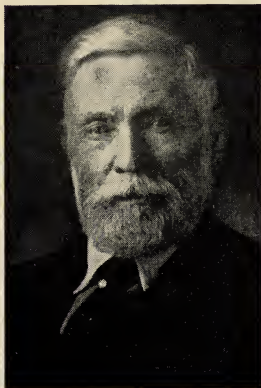
One year after Canute returned from his first mission, Sara gave birth to a son, June 29, 1857, whom they named Parley Pratt, after the beloved leader Parley P. Pratt.

The oldest boy of the adopted orphans, Abel, began keeping company with a young woman, Mary Lott. When he asked her to marry him, he told her that he wanted to have his brothers and sisters live with them. When they were married, they moved into the little house Abel had built.

The children hugged and kissed Sara as they left and told her they were at least glad that they were not moving so far away that they could not run in to see her every day. Sara was glad of that, too, because she was fond of all of them.

The space that was vacated by the leaving of the orphans was readily absorbed by the growing family. The size of the family steadily increased until a new home was badly needed. Therefore, a large, ten room, two-story adobe building was built in Lehi. Much excitement and fun and work accompanied the move to the new home.

Sara and Maria welcomed the young immigrant, Charlotte Extram, into their home. She had come with the group of Saints that Canute brought in 1866, when he returned from his second mission to Norway. She was a lovely, genteel girl, refined and cultured. She was quick and lively and very clever at spinning and weaving. This latter ability proved a great help as the need for additional clothing material was in constant demand in this household. Charlotte preferred spinning and weaving to any other household task, and this suited Sara and Maria because this suited her more time for



Peter Cornelius, eldest son of Canute and Sara Ann Peterson.

the many other tasks to be done in the large household.

Often in the evenings after everyone had gone to bed, Charlotte would remain at her spinning wheel. She was anxious not to be a burden on the household and was desirous of contributing all she could in spinning to the ever-growing demand for material and clothes.

Since Sara and Maria noticed that Canute had taken to staying up and chatting with Charlotte in the



The Ephraim Tabernacle

evenings, it was no surprise to Sara when, a few nights later, Canute said to her, "Sack, my dear, it's about time for me to take another wife. Do I have your permission?"

She became aware that again she was keeping Canute waiting for her answer.

"What do you say, Sara?"

She noticed that he called her Sara for the first time and inwardly winced a little.

"Yes, Canute, of course, go ahead. Have I ever refused you anything that was expected of me?"

"No, Sack, darling, you never have. No man could ask for a better wife than you've been."

Two days later on the second of February, 1867, Canute and Charlotte took the new surrey and team of horses that Peter had earned, to Salt Lake City to be wed in the Endowment House there.

When the newlyweds returned three days later, Canute announced that while he was in Salt Lake City, Brother Brigham had told him of a

new assignment. He was to be sent to Ephraim, Sanpete County, about ninety-five miles south from Lehi, to act as bishop of that settlement and also as mediator and peacemaker between the settlers and the Indians.

Although Canute seemed well pleased, to Sara the announcement felt like a heavy blow. The thought of pulling stakes again, uprooting all that had been established seemed especially sad. She looked out of the window at the beautiful big willow tree that had grown so well in the years; but this was as nothing compared to the fact that Emma Goates, her beloved friend, would be left behind. Sara felt as if she were suffocating; the unshed tears were stinging her eyes. Hastily she excused herself and left the room. She went into the little room used as a washroom and cried in reckless abandon. She fought bravely for composure when she heard Canute's footstep on the path outside.

She softly began humming the song, "Redeemer of Israel," that always arose to her lips in times of stress and emotion.

Stepping inside, Canute put his arm around her, and turned her around to face him.

"Look at me, Sack, my pet. You aren't fooling me by your humming, and especially that song. I can well imagine what this move will mean to you. This is your first real home in the wilderness, and all that is around us is the result of your labors in my absences, but perhaps new opportunities will come to you there that you'd never have here. Be my sweet, brave girl like you've always been. If it's the Lord's will, and of course it must be, everything will work out all right."

"Oh, Canute, of course it will be; I am just sentimental about my home and friends and all that they stand for."

When Canute left for his new appointment as bishop of Ephraim, Peter presented him with his new surrey and team of beautifully matched horses. Canute was most grateful to his eldest son for this wonderful gift. He fully realized that it had taken a lot of hard work and saving

(Continued on following page)

September 24th 1852
 Dear Wife I take my Pen in hand
 to let you know how we are getting along
 on our journey I and we are in good health
 and I feel for with we thank our god and I
 hope that you are and will in joy the same Bless
 ing Sarah we are about 200 miles from home we
 have had a very good time so far and I hope that
 we will have good time on our journey abeter
 Company I never was in in my life abeter from
 I never read or seen I think on this journey I hardly
 think of home only when I talk to my Father
 he is in heaven and I wish to be as close to him
 of neacher Can not be broken the affection
 for a Family and home Can not be for gotten
 Varies it is thank and love about I will
 write when I come to a betor Pleas to write
 you the Father Sarah be faithful and tell Peter that
 his Father will remember him in all his prayers that he
 must be a good Boy to his mother no more at present
 only be of good Cher give my best love to the
 Boys the Lord Bless you all with his Spirit
 and I remain your affectionate husband
 The Lord Bless you Sarah
 Canute Peterson.

Letter from Canute to his wife, Sara Ann, dated September 24, 1852.

"AS UNTO THE BOW ..."

(Continued from preceding page)

to buy this outfit, and his generosity in bestowing it upon his father with the casual remark, "You take it, Father, a man in your position needs a good outfit to travel in," was touching to Canute.

Not long after his arrival, Canute began building a home on the large lot that he had purchased in the heart of town on the main street. It was a three room adobe house facing south. It was not until 1869 that the two-story home was erected. Peter hauled all the brick and stone for the building from a nearby quarry. He, like his father, was anxious to better the living conditions for the family.

One of the first things that Sara did upon her arrival was to plant little twigs of willow taken from her now-grown willow tree in Lehi.

As time went on, two more houses were built on the lot: a house for Maria next to the big one, and one for Charlotte on the other side of Maria's. These two homes, while not as big as Sara's, were just as comfortable.

The big house was the reception headquarters for all visiting dignitaries and company. It was also the storehouse for family supplies, for which commodities were distributed with fairness. A large granary, also made of stone, was built for the storing of wheat and grain the family needed and used.

The little town of Ephraim nestled at the foot of the protecting hills. Haystack Mountain, Horseshoe Mountain, and Wagon Ridge were like mighty bulwarks of strength for the little settlement in this virgin land. The creek flowed through the center of the town, the main source of irrigation. It flowed on, and what was left emptied into the Sanpitch River west of town.

One of the first things that Canute did after settling in Ephraim was to get the settlers in Sevier County to move into Sanpete, that they might be closer together and be a greater force for combating the hostile red men, who again were on the warpath.

When spring came, the people from Sevier County wanted to go back to their homes and farms again. To determine whether it was safe to do this, Canute delegated one-hundred-and-fifty young men and boys,

Peter among them, to scout ahead and see what the Indian situation was. Not finding any Indians, Lewis Larson, the captain of the company, sent Peter and nine other men back to tell Canute that they had not been able to find any Indian signs.

Back in Ephraim, the Sevier settlers had become extremely anxious to be on their way and had organized a group to start out under the direction of Captain Justensen. They had

reached a point about twenty-five miles south of Gunnison when the Indians suddenly attacked them from all sides, under the direction of Chief Black Hawk. Having just crossed the rocky ford, the settlers were trapped. Captain Justensen, turning to two men on horses, told them to break through the encircling Indians and bring help.

The two men maneuvered around slowly, then suddenly made a break and rode through the Indians at

(Continued on page 36)

Impatience with Imperfection

Richard L. Evans

IT SOMETIMES seems that we live much of our lives by trial and error. (And, parenthetically, may we observe in passing, when our errors are more numerous than they need to be, our trials are, also.) Our own errors are often the ones we best understand and generously make allowance for—but not so always with the errors and inefficiency of others. We often wonder why others don't do better. We often look to the past and wonder why they didn't do things differently. We may look back at earlier models of machines and compare them with present-day products and wonder why they weren't made better to begin with. And when we look at old roads that wandered a long way around and see how they have now been shortened, we may wonder why those who first made them meandered so much. But we must remember that most things have humble beginnings. Neither men nor methods, nor products nor processes, nor ideas nor edifices, come to mature stature all at once. We have to take thoughts and things and people as they are and help them to move on from where they are—just as we have to let children learn. And before we become too impatient with the imperfections of the past or of other people, we should remember that progress is an eternally slow process. But it is true that the wisdom and experience of the ages and the wisdom and experience of others, can teach us much. And the more we can learn from the trial and errors of the past, the more we can learn from the experience of others, the more children can learn from parents, the more we can avoid repeating our own errors, the less of heartbreak we shall have, and the more surely we shall move toward improvement and eternal progress. There is no point in repeating persistently the errors of the past. We have inherited a great store of lessons already learned if we will only admit them into our lives. And, finally, we should not be too impatient when we fail to find perfection in the past, in the present—or in other people—even as we hope that others will not be too impatient when they fail to find perfection in us.*

*Revised.

"The Spoken Word" FROM TEMPLE SQUARE
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THE IMPROVEMENT ERA



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"AS UNTO THE BOW..."

(Continued from page 34)

breakneck speed. Chief Black Hawk, seeing this, told ten braves to go after them.

The Indians rode until they had almost caught up with the fleeing white men, then began shooting at them. One of the two white men fell from his horse mortally wounded, but the other man managed to goad

his already flying horse into still greater speed, and so outran the Indians. He rode into Ephraim, where, going to Canute's house, he quickly told of the fate of the trapped settlers.

Canute sounded the alarm in the fort, and hastily summoned two-hundred mounted men, under the direc-

(Continued on page 38)

"A Land for Which Ye Did Not Labour"

Richard L. Evans

IN THE history of ancient Israel there are some sobering sentences from Joshua for the solemn consideration of his people—and for us also: "And Joshua said unto all the people, Thus saith the Lord God of Israel . . . I brought your fathers out of Egypt . . . and the Egyptians pursued after your fathers with chariots and horsemen unto the Red Sea. And when they cried unto the Lord, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt. . . . And I brought you into the land of the Amorites, . . . and they fought with you; and I gave them into your hand, . . . Then . . . [the] king of Moab, arose and warred against Israel, . . . And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you . . . and I delivered them into your hand. . . . And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat. Now therefore fear the Lord, and serve him in sincerity and in truth." This is a sobering statement, not only anciently but also unto us—for in a sense the Lord God has given unto us a land for which we did not labor. In a sense we have inherited liberty for which we did not labor. We have a heritage of freedom and plenty and opportunity which seemingly no people of record ever before have had—and with so much handed us as a heritage it is sobering to suggest what might be expected of us in preserving and passing it on, and it is sobering to think what penalties might be imposed if indifferently we were to waste it away. We aren't responsible for any history that reaches back before our own day. But we are responsible for what happens here and now so far as our influence and opportunities are concerned. And the Lord God who gave us what we have will not hold us guiltless if indifferently we fail to enter in to all that is expected of us—if indifferently we let the issues of the day be decided by default.

¹Joshua 24:2-14.

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"AS UNTO THE BOW..."

(Continued from page 36)

tion of Captain Charles Whitlock, to ride with all speed to help Justensen's company.

At the first crack of dawn, a savage war cry split the silence, and the battle was on. The little company had barricaded themselves as best they could during the night and were ready to sell their lives dearly.

The whooping Indians rode first in a wide circle around the wagons, then suddenly they came straight towards the barricade at full speed

with murder in their hearts. The relief party, waiting for just such a move, mounted their horses, and rode in behind the Indians, who were quick in noticing them.

This unwelcome and wholly unexpected assistance to the besieged wagons threw the Indians off for a few seconds, but then they began firing, shots were discharged from both sides, and several men on both sides were killed.

Chief Black Hawk was a shrewd warrior, and he was quick to retreat

when he knew that he was outnumbered. He let the battle go on for a while, and then signaled his warriors to retreat.

Great was the rejoicing of Captain Justensen's company as they returned to Ephraim, deciding that they had been overly anxious to get on their farms.

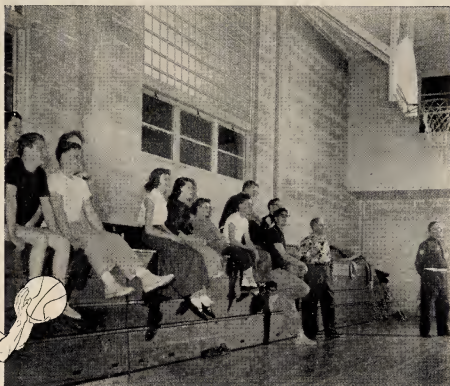
(To be concluded)

The Stick of Judah

(Continued from page 17)

So all the experts have to offer us is a vague admission that there were sticks and that they were joined: What the sticks were and *how* they were joined remains a mystery. As to *why* they were joined, Ezekiel himself gives an adequate explanation, only to encumber it, in the view of the critics, by a needlessly complex description of what was done. "The purpose of the signs is not merely to suggest the idea of political unity," writes Skinner, speaking of the joining of the two sticks, "which is too simple to require any such illustration, but rather to indicate the completeness of the union and the divine force needed to bring it about."¹⁰ But is this not also "too simple to require an illustration" that has the sticks united now in one bundle, now in another, and variously brought together in the hands of Ezekiel, Joseph, Ephraim, Judah, David, and the Lord? The passage "seems to be filled out with explanatory notes which spoil the balance and harmony of the clauses," according to Cooke, who to restore balance and harmony will strike out whatever seems clumsy.¹¹ Yet as Housman so emphatically observes, it is just such clumsiness that is the surest sign of genuineness in an ancient text. "Even the great Bentley," says Housman, "forgot that counterfeit verses are not wont to be meaningless . . . and that the aim of interpolators is not to make difficulties but to remove them,"¹² i.e. that if an ancient text displays that "balance and harmony" which our critics crave, it is probably because earlier critics have tidied it up. When all the manuscripts at our disposal display signs of confusion, "those MSS are to be preferred," Housman reminds us, "which give the worst nonsense, because they are likely to be the least interpolated."¹³

THE IMPROVEMENT ERA



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Let the nineteenth verse of the thirty-seventh chapter illustrate the real complexity of Ezekiel's account, upon which scholars have sought to impose simplicity by simply altering the text. Rendered literally, the verse reads: "Verily I am taking the wood of Joseph which is in the hand of Ephraim and the *shivte* of Israel his associates, and I shall place them upon it along with (*eth*) the wood of Judah, and I shall make them for one wood, and they shall be one in my hand." Three things here complicate the picture.

First, there are the *shivte* of Israel. Now, *shevet* means simply staff or rod: it is cognate with our Latin *scipio*, probably with our own "staff," and certainly with the Greek *skeptron*, whence our word "scepter." Since tribes were anciently identified by rods (Num. 17:2), *shevet* can be read "tribe" in certain contexts. But since in this verse the *shivte* of Israel are to be placed upon or fitted against the stick of Joseph, this is one place where the rendering of *shevet* in its proper sense of rod is particularly appropriate, as Migne observes, "since tribes cannot be placed upon another rod, while other rods can. One has the authority of the Septuagint for reading *shivte* here as tribes, but it is clear that the Septuagint has distorted the whole passage, for every time "staff" or "wood" appear in the verse, they are uniformly rendered "tribe," so that the whole ritual of the sticks is completely obliterated. As the passage stands, it describes Ephraim as possessing a number of documents relating to Joseph and members of the House of Israel associated with him; these are to be fitted together with a like collection of documents relating to Judah "and his associates." (V. 16.) This complexity renders the passage "incomprehensible" (*unverstaendlich*) to Guthe,²¹ while Jamieson would escape it by changing "them" to read "it."²² To leave the passage as it stands opens up a number of disturbing possibilities which must be removed at all cost, even if it means rewriting the text or declaring it nonsense.

An annoying confirmation of this seemingly needless complexity is the Hebrew *eth* which we have rendered "along with" and which implies that the stick of Joseph having first been compounded in the hand of Ephraim of a number of "rods" will then be joined to the (compound) stick of

Judah. Read this way, the *eth* makes perfectly good sense, but if one wants a simpler reading "the construction is rather unnatural," as the Cambridge Bible observes.²³ "Jack and Jill went up the hill," etc., is an "unnatural construction" if an editor is convinced that water is found only at the bottom of hills, and so "up" should be emended to read "down." Just so, some editors faced by this *eth* have calmly changed it to *el* and thus removed the offensive word from their sight.²⁴

The third rock of offense in this one verse is the statement "they shall

become one in my hand." There have always been scholars favoring the Septuagint reading, "in the hand of Judah."²⁵ Yet as the Cambridge Bible points out, such an emendation is not permissible, since "there is no trace in the passage of any pre-eminence of Judah over Israel of the north"—which should be obvious to any reader, since the equality of two nations is strongly emphasized in the chapter.²⁶ Why then do the scholars prefer a reading that is poorly supported by text and context to one that is well supported? Because "in the

(Continued on following page)



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THE STICK OF JUDAH

(Continued from preceding page)

hand of Judah" sounds more like history, while "in my hand" is the stuff of prophecy—always more suspect and baffling. Modern scholars, like ancient Targumists, have not hesitated "to modify the language of the prophet . . . and even, in certain

cases, to reverse the plain meaning of the text," when it has served their purpose to do so.⁷

And so our appeal to the experts brings little reward since their work is little more than speculation rather than searching for evidence. Such a search, however, may turn out to be

"Telling" the Truth

Richard L. Evans

THERE is a sentence from one of the writings of Samuel

Taylor Coleridge that suggests a deeply significant subject: "Veracity," he said, "does not consist in saying, but in the intention of communicating truth."¹ Too often it is assumed that the truth has been told if someone simply says the right words. Too often it is assumed that a person has told the truth when actually he has told a half-truth and withheld the other half. But a person hasn't told the truth when he has deliberately left a false impression, no matter what words he has used or how he has used them. Men may mislead other men by the inflection of their voices, by insinuation and innuendo, by gesture, by what they suggest rather than by what they say, and by what they leave unsaid. They may say so much and imply much more, and then hide behind the literal limits of language. In many such ways men frequently falsify—and often we could not legally prove that they had perpetrated an untruth, yet morally we may know that they intended not to tell the truth. There are those who, as Isaiah indicts them, "Make a man an offender for a word"²—those who resort to slick, legal loopholes, those who insincerely rely upon the letter of the law and ignore every intention of honor and honesty. Words can be wonderful, but whatever our words we shall ultimately have to answer for the broad intent of our actions and utterances—and not merely for legal terminology or technicalities, not merely for the letter of the law. The whole intent of a man, what he means to do and what he means not to do, what he means to say and what he means not to say, what he thinks in his heart, what he is in his soul, are all involved in "telling" the truth—for which we are all accountable before our fellow men and before our Eternal Father. God grant that in our time we may hear and know and speak and write and live the truth—and not rely on tricky technicalities or legal loopholes or ambiguous utterance that is a mere mask for falsehood. To close with the words with which we opened: "Veracity does not consist in saying, but in the intention of communicating truth."¹ The mere appearance of truthfulness is not enough.

"The Spoken Word"

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¹Samuel Taylor Coleridge, *Biographia Literaria*.

²Isaiah 29:21.

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quite profitable, and if the least be said we cannot well avoid undertaking it.

(To be continued)

¹H. C. Alleman and E. E. Flack, *Old Testament Commentary* (Philadelphia: Muhlenberg Press, 1948), p. 770; Carl F. Keil, *Biblical Commentary on the Prophecies of Ezekiel* (Edinburgh), II, p. 130; J. R. Dummelow, *A Commentary on the Holy Bible* (N. Y., 1927), p. 515.

²*The Abingdon Bible Commentary*, C. F. Eiscen, ed. (N.Y., 1929), p. 740.

³Thos. Scott, *Commentary on the Holy Bible* (London, 1850) IV, Ezek. 37.

⁴*Abingdon Bible Commentary*, loc. cit.

⁵Robt. Jamieson et al., *Commentary on the Old and New Testaments* (1878), p. 220.

⁶H. A. Ironside, *Ezekiel the Prophet* (N.Y.: Loizeaux, 1949), p. 261.

⁷E. Kautsch, Budde, Guthe, etc., *Die Heilige Schrift des alten Testaments* (Tuebingen, 1922) I, p. 975.

⁸Thus Origen, in *Patrol. Graec.* XIV, 64; Raban Maurus, in *Patrol. Lat.* CX, 863; cf. XXV, p. 352.

⁹J.-P. Migne (ed.), *Scripturae Sacrae Cursus Completus* (Paris, 1840) XIX, p. 926.

¹⁰Keil, op. cit., p. 130f.

¹¹*Abingdon Commentary* and Ironside, loc. cit.: "The two sticks are being joined together lengthwise in the hand." G. A. Cooke, *The Book of Ezekiel* (*International Critical Commentary*, N.Y.: Scribners, 1937), p. 401.

¹²See H. Nibley, *Western Political Quarterly* II (1949), p. 337.

¹³Adam Clarke, *Holy Bible Commentary and Notes* (N.Y.: Abingdon Press) IV, p. 524.

¹⁴John Skinner, *The Book of Ezekiel* (London, 1895), p. 352.

¹⁵A. B. Davidson, *Ezekiel* (Cambridge Univ., 1896), ch. 37.

¹⁶Skinner, op. cit., p. 353.

¹⁷Cooke, op. cit., p. 400.

¹⁸A. E. Housman, *M. Manilii Astronomicum* (Cambridge, 1937) I, p. xviii.

¹⁹*Idem*, p. lxi.

²⁰J.-P. Migne, loc. cit.

²¹In Kautsch, op. cit., I, p. 975.

²²Jamieson, op. cit., I, p. 611.

²³Davidson, loc. cit. Cases in which *eth* is to be rendered *una cum* (along with) are given in Zorell's *Lexicon Heb. et Aram. Vet. Test.*, p. 90. Raban Maurus renders this *eth* as *pariter cum* (*Patr. Lat.* CX, p. 862).

²⁴*Cambridge Bible*, note on Ezek. 37:19.

²⁵Kautsch and the Abingdon commentators both favor it, as do Dummelow and Rabbi S. Fisch, *Ezekiel* (London: Soncino Press, 1950), p. 249.

²⁶Davidson, loc. cit.; Cooke, *Bk of Ezek.*, p. 401, also favors this reading, which "though it sounds surprising . . . is no more than what the preceding part of the verse affirms."

²⁷For an excellent treatment of the liberties taken by scholars at all periods with the texts of the prophets, J. F. Stenning, *The Targum of Isaiah* (Oxford, 1949), pp. viii-xvi.



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Melchizedek

Class Instruction

ONE of the purposes of the Melchizedek Priesthood quorums is to train and develop quorum members to understand and perform the work in which the Church is engaged and to teach the gospel to those who have not heard or accepted it. The stake presidency, high council, and stake Melchizedek Priesthood committee, as well as quorum presidents, have a definite responsibility in providing instruction for members of the priesthood, not only as to quorum procedure, performing ordinances and taking care of their temporal needs, but also to teach them the gospel so they may better understand the teachings of the Church and carry out their obligation to preach the gospel.

As the leaders in the priesthood they should "see that each class has

an able and worthy instructor who is sound in doctrine and fundamental teachings of the Church and that the instructor and class have access to textbooks and lesson helps." (*Melchizedek Priesthood Handbook*, page 40.)

In the program for monthly stake priesthood leadership meetings, there is provided a department for class instructors where they should meet and under the direction of an able leader receive assistance in connection with the lessons so that they can go to their classes with a full understanding of the material to be presented.

Instructors should prepare their lessons thoroughly and not be content with merely having them read in class. The lessons now being presented are extremely important to

give members of the priesthood a better understanding of the original Church and the subsequent falling away, and these lessons cannot be properly presented without preparation. The lessons for next year will be a continuation of this same course, and a department for class instructors at stake priesthood leadership meetings will be very beneficial. As an aid to such departments, as well as to all class instructors, explanations and references will shortly appear on the Melchizedek Priesthood page of *THE IMPROVEMENT ERA* and the "Church Section" of *The Deseret News-Salt Lake Telegram*. Stake priesthood leaders should make sure that class instructors are given the benefit of this additional assistance through a department in the monthly priesthood leadership meetings.

Melchizedek Priesthood Quorum Socials

"EACH quorum [of the Melchizedek Priesthood] should have a good social at least every two months. These should be varied to maintain interest." Such are the instructions of the *Melchizedek Priesthood Handbook*, page twenty-eight.

One of the important duties of the presidencies of the Melchizedek Priesthood quorums through the entire Church is to provide a stimulating, interesting, and effective social program for the members of their quorums and their wives. If the priesthood quorums were functioning as they should and providing sufficient social life for quorum members, it would not be necessary for priesthood holders to seek entertainment in fraternal clubs, societies, and other similar organizations. The center of their activity would be in the Church, and their love and interest would be focused there.

Quorum socials can be used effectively for the purpose of inducing the less active priesthood bearers to become active and affiliate themselves with all the functions of the quorums. Few if any other activities would be as effective in breaking down the barriers which exist between certain priesthood bearers and in creating a real fraternal spirit of love and companionship among all members of their respective quorums. There are many men in the Church who have been ordained to the office of elder, seventy, or high priest who have not affiliated themselves actively with their quorums. Probably the majority of these could be touched in no other way as effectively as they could through quorum socials. After they had attended one or more of these social functions, it would be much easier for the presidents of the quorums to prevail upon them to

attend their priesthood meetings.

It should also be kept in mind that the members who are regularly active should be made to feel closer to each other, too. Thus, socials would benefit them greatly.

As a general rule Melchizedek Priesthood socials should be held on a quorum basis and not on the basis of groups; however, exceptions to this rule can be made in cases where stakes are widely scattered, making it very difficult for quorums to assemble at one given place for their social activities. Under those circumstances, however, group socials should be held only under the direction and approval of the quorum presidency.

The reason for discouraging group socials and suggesting that quorum socials be held at least every other month is to bring about quorum consciousness and a solidarity. If

THE IMPROVEMENT ERA

Priesthood

group socials rather than quorum socials were held, the feeling of unity would be on the group basis rather than on the quorum basis. This would tend to weaken quorum solidarity.

It is recommended that the presidencies of the Melchizedek Priesthood quorums organize their socials so thoroughly that every member of the quorum attends and participates. This can be done if special committees are appointed on transportation and all those who might not otherwise come are brought to the socials by these special committees. If a general invitation only is issued to the quorum members, a few of the more backward ones—the ones who need the socials most—fail to attend; but, if these particular brethren are taken to the social functions by committee members, made to feel very welcome in all respects while there, and taken back home at the close of the socials, practically every brother in the quorum will attend.

A study of the Melchizedek Priesthood reports for the second quarter in 1952 reveals the fact that there were 1741 quorums at that time in the Church. During that three-months' period, there were 1199 quorum socials held. This was an average of sixty-eight-hundredths of a social for each quorum instead of an average of one and one-half socials. In addition to the quorum socials, the records indicate that 738 group socials were held during the second quarter of 1952. These figures indicate that there were probably more group socials and many fewer quorum socials held than conditions justified.

It is the hope of the General Authorities that the quorum presidencies throughout the Church will grasp the vision of the great possibilities of building up brotherhood and loyalty to the Church through quorum socials and that they will carry forward an appropriate and effective program along this line in accordance with the instructions given in the *Melchizedek Priesthood Handbook*.

JANUARY 1953

Smoking and the Cardiovascular System

(From: *Journal of American Medical Association*, Vol. 150, No. 10.)

THE causal role of tobacco in cardiovascular disease has been studied for years, and a number of investigations have been carried out to prove or disprove a relationship. It is now generally agreed that the large majority of normal persons respond to cigaret smoking with definite peripheral vasoconstriction, lasting from a few minutes to a half hour or even longer before the blood vessels gradually return to normal. In normal persons the usual vascular effects produced by the smoking of cigarets include a rise in systolic and diastolic blood pressure, an increase in the pulse rate between five to twenty beats each minute, and simultaneous constriction of the peripheral blood vessels of the extremities, as measured by a decrease in cutaneous temperature. There is, however, considerable individual variation in physiological response to cigaret smoking.

Adequate evidence is available to demonstrate that the vascular effects are caused by nicotine. It has been observed that smoking cigarets that are devoid of nicotine results in no appreciable effect on the cutaneous temperature of the extremities. A recent study by Burn shows that smoking, or the intravenous injection of nicotine, inhibits a diuresis caused by drinking water. The inhibition is due to the release of an antidiuretic

hormone from the posterior lobe of the pituitary gland, and this is found in the urine after smoking. The hormone is believed to be similar to vasopressin, which has the ability to constrict blood vessels, including the coronary vessels of the heart. Smoking of one or two cigarets causes release of three to one hundred ninety milliunits of the pituitary hormone into the blood stream, a concentration sufficient to produce vasoconstriction of the coronary vessels of the dog and presumably of having the same effect in man.

While there is difference of opinion concerning the precise role and the possible injurious effects of cigaret smoking on the heart and blood vessels, there is some evidence to suggest that smoking occasionally produces a symptom complex somewhat similar to angina pectoris. In this connection, Roth points out that alcohol is not uniformly an effective agent for preventing vasoconstriction and that drinking a cocktail will not necessarily nullify the vasoconstrictive effects produced by smoking. Substantial evidence in the causal role of cigaret smoking is available with reference to thromboangiitis obliterans, which occurs most frequently among smokers and is severer among those persons who smoke excessively than among those who smoke little.

Although it may be generally concluded that cigaret smoking is most likely a contributory factor and not primarily an etiological one in the production of cardiovascular disease, the present state of medical knowledge clearly points up the need for intensive investigation on the relation of cigaret smoking to cardiovascular disease. Physicians should pay more attention medically and pharmacologically to a nicotine-containing agent that is used by the public to an equal if not a greater extent than any drug.

I am in the hands of the Lord, and never trouble myself about my salvation, or what the Lord will do with me hereafter. It is for me to do the will of God today, and when tomorrow comes, to inquire what is his will concerning me; then do the will of my Father in the work he has appointed me to do, and that is enough for me. I am serving a God who will give me all I merit, when I come to receive my reward. This is what I have always thought; and if I still think so, it is enough for me.

—Brigham Young.



The Presiding

Bishops and Counselors to Alternate in Attending Departments in Stake Priesthood Leadership Meeting

HERETOFORE, it has been left largely to bishops and counselors to decide who of them would attend the respective Aaronic Priesthood departments in the stake priesthood leadership meeting. The over-all result has not been satisfactory for obvious reasons.

Therefore, it is recommended that, beginning with the month of January, and alternating each month thereafter, all bishops attend the department for leaders of Aaronic Priesthood under 21 and that all counselors to bishops attend the department for leaders of senior members of the Aaronic Priesthood. The recommended schedule of attendance for 1953 and thereafter is as follows:

Department for Leaders of Aaronic Priesthood under 21	Department for Leaders of Senior Members of Aaronic Priesthood
-------------------------------------------------------------	-------------------------------------------------------------------------

January	Bishops	Counselors
February	Counselors	Bishops
March	Bishops	Counselors
April	Counselors	Bishops
May	Bishops	Counselors
June	Counselors	Bishops
July	Bishops	Counselors
August	Counselors	Bishops
September	Bishops	Counselors
October	Counselors	Bishops
November	Bishops	Counselors
December	Counselors	Bishops

Ward Teachers to Reach Those Living Away From Home

IN MOST wards there are members of record who are living away from home for one reason or another. These members, particularly servicemen, may be in need of the strengthening influence of ward teaching just as much as those living within the ward, perhaps even more, because many of them may have no contact with the Church and may be living among strangers.

Since they are members of record, the bishop is responsible for their welfare. While it will be impossible for the bishop to visit them personally, it is possible to reach them by letter, even in remote places. Through this medium much good could be accomplished. A friendly letter from ward teachers may prove very helpful and encouraging to the recipients.

Such a project, if undertaken, should

All other members of the ward committees will attend their respective departments as in the past.

This schedule of attendance for bishops and their counselors makes it possible for each stake committee in the Aaronic Priesthood programs to prepare the agenda for the forthcoming leadership meeting, knowing which members of the bishopric will be in attendance. It has been most discouraging in the past for both stake committees to prepare special messages for bishops only to find one or two bishops present in one department while the remainder of the bishops are in the other department.

Under this attendance arrangement, both Aaronic Priesthood programs will receive equal attention and equal promotion. Neither program is more important than the other, and both are deserving of our best efforts.

Ward Teaching

Definition of Family Clarified

EFFECTIVE immediately, the "family" for all ward teaching records and reports will correspond with the "family" as listed in the ward record of members.

Where ward teachers visit two or more families living together, they will take credit for one visit to each "family" present.

be under the direction of the ward bishop. While he would not be expected to write the letters, he could assign this responsibility to ward teachers and ward teachers' supervisors. Each letter should be filled with the warmth of genuine friendship, a brief account of important events happening in the ward and a short gospel message.

This procedure, if followed, will be appreciated by individual members and families and will tie them more securely to the ward and the Church. Manifest in such a worthy project would be the true spirit of "watching over the Church always" with a sincere desire to "see that all the members do their duty."

Titles Given in Work with Senior Members of Aaronic Priesthood

IT HAS been decided that the following designations shall apply hereafter to committees and leaders in the program for adult members of the Aaronic Priesthood and to members of the group as well:

1. Stake committee for senior members of the Aaronic Priesthood.
2. Ward committee for senior members of the Aaronic Priesthood.
3. Senior priests, senior teachers, and senior deacons.
4. Senior priests quorum, senior teachers quorum, senior deacons quorum, first quorum of senior deacons, etc.

These titles supersede all others heretofore published for use in this work.

Aaronic Priesthood Programs

Work of Coordinator and Secretary Combined

OBSERVATIONS throughout the Church during the past two years have convinced us that the responsibilities and duties of the coordinator and of the secretary on the ward committee for Aaronic Priesthood Under 21, and on the ward committee for senior members of the Aaronic Priesthood, should be combined.

Therefore, it is recommended that those heretofore selected and serving as "coordinators" be appointed "secretaries" and that those heretofore serving as "secretaries" be relieved of their responsibilities and assigned to other positions.

There are but few wards which will be affected in this change since there are but few wards which have appointed both coordinator and a secretary on these respective committees.

One of the major reasons for this change is that, in too many instances, the "coordinator" was being given responsibilities which belong only to the bishop and his counselors, which responsibilities in the Aaronic Priesthood programs, cannot be delegated.

The responsibilities of the secretary of the committee are enlarged to include those heretofore suggested for the coordinator and for the secretary with the caution that the bishopric avoid the delegation of duties and responsibilities which belong to them as the presidency of the Aaronic Priesthood.

THE IMPROVEMENT ERA



Chart of Ward Aaronic Priesthood Leadership Meeting

Effective January 1, 1953

PART ONE

LEADERS EXPECTED TO ATTEND

Bishops and Counselors
(To preside and conduct)

Ward Committee for Aaronic Priesthood under 21: (in addition to the bishopric) Quorum advisers to priests, teachers, and deacons under 21, secretary.

Ward Committee for Senior Members of the Aaronic Priesthood (over 21): (in addition to the bishopric, Quorum instructors, group advisers, secretary.

PART TWO

Bishop's Department

Review activity records of all young men 17 to 21 whether deacons, teachers, priests or unordained, and all senior priests, and make assignments to leaders to visit those needing attention during the coming month.

Leaders to attend:

1. Bishop
2. *Secretary of Ward Committee for Aaronic Priesthood under 21
3. Adviser to priests under 21
4. Quorum instructor to senior priests
5. Group advisers to senior priests

First Counselor's Department

Review activity records of all young men 15 and 16 whether deacons, teachers, or unordained, and all senior teachers, and make assignments to leaders to visit those needing attention during the coming month.

Leaders to attend:

1. Bishop's first counselor
2. Advisers to teachers under 21
3. Quorum instructors to senior teachers
4. Group advisers to senior teachers

Second Counselor's Department

Review activity records of all young men 12, 13, and 14 whether deacons, or unordained, and all senior deacons and unordained male members over 21, and make assignments to leaders to visit those needing attention during the coming month.

Leaders to attend:

1. Bishop's second counselor
2. Advisers to deacons under 21
3. Quorum instructors to senior deacons
4. Advisers to senior deacons
5. Group advisers to unordained male members over 21

PART THREE

Bishop to attend each meeting alternately

Ward Committee for Aaronic Priesthood under 21 Council Meeting

Leaders to attend:

1. One or more members of the bishopric
2. Advisers to priests, teachers, and deacons under 21
3. Secretary

Ward Committee for Senior Members of the Aaronic Priesthood Council Meeting

Leaders to attend:

1. One or more members of the bishopric
2. Quorum instructors
3. Group advisers to senior priests, senior teachers, senior deacons, and unordained male members over 21
4. Secretary

*Because of the number of deacons and teachers 17 to 21, it is recommended that the secretary of the ward committee for Aaronic Priesthood under 21 attend the bishop's department during Part Two unless the bishop assigns the secretary

to attend another department. The secretary of the ward committee for Senior Members of the Aaronic Priesthood will be free to attend the department of his choice during Part Two unless otherwise assigned by the bishop.

Glen L. Robinson



Robert M. Bridge



Carl R. Dillingham



Challenging Records

We take pride in presenting the records established by three bearers of the Aaronic Priesthood from the Salt Lake City Twenty-eighth Ward, Riverside Stake.

In their order, left to right, these young men have established a perfect attendance at priesthood and sacrament meetings, Sunday School, and Y.M.M.I.A. as follows: Glen L. Robinson, six years; Robert M. Bridge, four years; Carl R. Dillingham, two years.

THE CHURCH MOVES ON

(Concluded from page 8)

selors. The stake is now made up of the Colton, Fontana, Redlands, San Bernardino First, Second, and Third, and Victorville wards, and the Yucaipa branch. The stake has a membership of 2999. Elder James B. Thorup, second counselor in the retiring presidency, was sustained as president of the San Bernardino Stake high priests' quorum. Elders Harold B. Lee and Ezra Taft Benson of the Council of the Twelve officiated at the organization of the one stake and the reorganization of the other. Mt. Rubidoux Stake is the 196th stake functioning in the Church, and the fifteenth such unit in southern California.

President S. Dilworth Young of the First Council of the Seventy dedicated the chapel of the Armour Hills (Missouri) Branch, Central States Mission.

31 PRESIDENT S. Dilworth Young of the First Council of the Seventy dedicated the chapel of the Hannibal, Missouri, Branch, Central States Mission.

November 1952

1 ELDER Spencer W. Kimball of the Council of the Twelve dedicated the chapel of the Tlalpan Branch, Mexican Mission.

It was announced that Utah leads the nation in percentage of population attending institutions of higher learning. Enrolled in such schools were 34.3 percent of the state's population in 1950, far above the 2.66 percent of second-place Colorado, and almost three times the national average of 1.55 percent.

2 PRESIDENT Stephen L. Richards of the First Presidency dedicated the chapel of the Bountiful Second Ward, Bountiful (Utah) Stake.

Elder Mark E. Petersen of the Council of the Twelve dedicated the chapel of the Boise Fifth Ward, Boise (Idaho) Stake. The chapel will be used by members of the Fifth and the Eighth wards.

3 PRESIDENT Bruce R. McConkie of the First Council of the Seventy dedicated the chapel of the Monte Corona Branch, Mexican Mission.

9 DETROIT Stake created from portions of Great Lakes and Canadian missions, with Elder George W. Romney sustained as stake president, and Elders Ruel Johnson and John Klappaak as counselors. Wards in the new stake include: Detroit, Ann Arbor, Dearborn, Pontiac-Royal Oak, Lansing, and Saginaw, (all in Michigan) and Toledo, (Ohio), all formerly branches of the Great Lakes Mission. Branches of the stake are the Jackson and Selfridge Field branches, both in Michigan, and formerly parts of the Great Lakes Mission; and the Sarnia, Chatham, and Windsor branches, from the Canadian Mission. Membership of this, the 197th stake of the Church, is approximately twenty-seven hundred. The organization was effected under the direction of Elders Ezra Taft Benson and Henry D. Moyle of the Council of the Twelve.

Elder LeGrand Richards of the Council of the Twelve dedicated the chapel of the Escalante South Ward, Garfield (Utah) Stake.

Bishop Thorpe B. Isaacson of the Presiding Bishopric dedicated the Sevier (Utah) Stake Recreation center.



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273 SOUTH MAIN IN SALT LAKE

16 PRESIDENT Stephen L. Richards of the First Presidency dedicated the Chevy Chase, Maryland, Ward chapel, Washington Stake.

Elder Spencer W. Kimball of the Council of the Twelve dedicated the Central American Mission for the preaching of the gospel. Guatemala City was designated as the official headquarters of the mission, and President Gordon M. Romney was formally installed as the mission's presiding officer.

Bonneville Park Ward and Bonneville Park Second Ward organized from the former Bonneville Park Branch. Elder Donald D. Randall sustained as bishop of Bonneville Park Ward, which joined the Lorin Farr Stake, and Elder Arthur Phillip Hansen sustained as bishop of Bonneville Park Second Ward, which remained in Ben Lomond Stake.

Elder Francis M. Zimmerman, formerly first counselor, sustained as president of the Long Beach (California) Stake, succeeding President Virgil H. Spongberg. Elder Lee A. Stokes, formerly second counselor, sustained as first counselor, and Elder Jesse R. Hailstone, Jr., sustained as second counselor.

Elder D. Evan Stapley sustained as second counselor in the Beaver (Utah) Stake presidency, succeeding Elder Mark Woolsey.

Home Is for Learning

(Continued from page 23)

reached the table the pie slipped from her fingers with an agonizing twist and plopped in a mangled chocolate heap on the spanking-clean tablecloth.

Jessie stood unmoving, her eyes held by the fantastic mess on the white cloth. With her fists clenched she felt the hot, aching waves of utter despair surge over her. This was the end of a wretched day.

And then she became conscious of something else: the breathless, waiting silence about her. The oncsnowy cloth at which she stared unseeingly might have been a mirror. She saw clearly Eric's tense, horror-stricken little face, and Tulla, watchful, quiet, knowing something must be wrong, and Alan—holding his breath, waiting for her explosion.

Oh, Alan—my own husband—have I done this to you? That you flinch now whenever something goes wrong, because you know I'm going

(Concluded on following page)

JANUARY 1953

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**HOTEL
UTAH**

Max Carpenter, Manager

Home Is for Learning

(Concluded from preceding page)

to treat it as a catastrophe? Have I made this home of ours such a place of tension? And my children—do you fear my every reaction—is home to you a place where you can't learn to live, where you can't make young mistakes, where discipline is never softened by a sense of humor? I'm your teacher, and what sort of an example am I, to let a bad day completely ruin my disposition?

Very slowly she unclenched her fists and deliberately relaxed her taut body. This was their home. This was where they should be able to laugh. They should not sit in fearful silence here. And just because mother dropped a chocolate pie!

She began to giggle softly. At her side Eric breathed again in relief. She looked at them with twinkling eyes.

"Dive into it, fellows. It looks as if we'll have pie in a new shape."

With a quick incredulous look of joy Eric descended on the broken mass, spoon in hand. Alan's eyes smiled as he looked up at his wife. Solemnly she put a cup of chocolate pudding and a spoon before Tulla and said, "Go to it yourself, toots. The tablecloth couldn't be any worse."

And then she sat down in her own place, picked up her fork, and proceeded to enjoy the chocolate walnut banana coconut pie.

"Their Works Shall Live After Them"

(Continued from page 26)

heart was bursting with the vision of it all. Wondrous melodies came tumbling into his mind. The doors of heaven were opened wide to assist him; he could hear the trumpet sound and the thunderous tones of the hallelujah chorus beating about him.

He snatched up his pen and began writing, all night, all the next day. Now at his harpsicord, then back to his writing. His servant brought food, but it remained untouched. At intervals he would walk excitedly back and forth, beating the air with his arms, singing at the top of his voice, "Hallelujah, hallelujah," tears streaming down his face.

THE IMPROVEMENT ERA

"I have never seen him act like this," his bewildered servant moaned. "He must be going mad. He just sits and stares at me."

For twenty-four days he labored like one who was afraid to lose one precious moment. He had little rest or food.

It was finished! The complete score of *The Messiah* lay on his desk. Exhausted, Handel fell upon his bed and slept for seventeen hours as if in a coma.

His servant, believing he was dying, sent for his physician. When he arrived, Handel was up demanding food. He joked with the doctor. "If you have come to visit me, it is to my liking, but I warn you, don't try to maul my body, there is nothing wrong with me."

Since London would have no more to do with him, he took his *Messiah* to Ireland at the invitation of the lord lieutenant. Dublin furnished two choirs for rehearsals. Great ex-

citement prevailed as the date of the first performance arrived. Every ticket was sold. Ladies were asked to come without hoops, gentlemen without swords to make more seating room.

On April 13, 1742, crowds waited hours for the doors to open. The reception given the performance was like waves of the sea rushing beyond its bounds.

Handel would not accept a shilling for his work. It must all go to charity.

This triumph brought a change of heart to England. Now they were anxious to hear his marvelous work. An incident happened during the first performance in England that lifted *The Messiah* and its author to high heaven. During the hallelujah chorus, the King arose; the audience followed his lead and remained standing until its conclusion. This mark of honor is still observed to the present time.

Handel conducted *The Messiah* each year as long as he lived. All its earnings, including royalties, went to the Foundlings Hospital and other charities.

Many difficulties again overtook him. Age was taking its toll of the passing years. He went blind, but he never again allowed himself to become discouraged or doubtful of the outcome of his place in the musical world.

Handel was seventy-four years old April 6, 1759. His *Messiah* was being presented under another's baton. At the opening stanza of the "Trumpets Shall Sound" he became ill. Those near him steadied his frail body and helped him home to bed.

A few days later he expressed his wish to die on Good Friday. His wish was granted. On April 13, the anniversary of his first performance of *The Messiah*, he fell asleep quietly to wake in a new and better world.

Each year at Albert Hall in London, the rendition of *The Messiah* on Good Friday is a traditional part of the Easter celebration. Salt Lake City enjoys *The Messiah* as part of the Christmas-New Years' week. The thirty-fifth presentation of this oratorio was given this season by the Salt Lake Oratorio society.

In this immortal masterpiece are solace and comfort and rest for the heart of humanity as long as time shall last.

The Agony of Indecision

Richard L. Evans

THERE are two things in life of exceeding importance: One is to decide, and the other is to decide rightly. To be torn between two alternatives without being able to make up one's mind is a time-consuming, peace-destroying factor that can do much to nullify effectiveness. As we look back upon the plight of Hamlet with all his troubles and sorrows, one of the things for which he was most to be pitied was the agony of indecision—his hanging between "to be or not to be." But the circumstances don't have to be so serious to result in a real wrestle with ourselves. Even in the lesser things of life, under some circumstances we often experience the gnawing agony of indecision: whether to go or whether to stay, whether to buy this article or that one, whether to take the trip or give it up. Sometimes decisions are made by default; that is to say that sometimes we simply wait until time has taken the choice out of our hands, and then we don't have to decide. But such indecision may make us lose much. At least it may make us lose the indecisive time that we waste in waiting. All of us have to make many choices every day, every hour, sometimes it seems almost every instant—some serious and some superficial. When all of the right factors are on one side and all of the wrong factors are on the other, deciding should be a very simple matter. In matters of principle, of morals or ethics or honesty there is really one choice. But in other matters, sometimes it isn't so simple. Sometimes there are things to be said on both sides. Sometimes we have to weigh one against the other and give up something either way—and these are the difficult decisions. But when we seem to hang in uncertainty, there are some things that may help to settle us: One is a sound set of principles. We all urgently need a sound set of principles by which to measure everything else. We need to know the rules, the law, the commandments. Another thing we often also need is someone trustworthy to talk to. And beyond our own wisdom and the wisdom of others we need faith—faith in the power of prayer, and a prayerful approach to all our personal and other problems. And with these we may save ourselves from wasting much of life away in agony and indecision.

"The Spoken Word" FROM TEMPLE SQUARE
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SYSTEM, NOVEMBER 16, 1952

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TRUBLE INSURANCE FOR BOB

(Concluded from page 25)

a little like you, Dad, before I thought this through, wanted to live the commandments as I saw fit, and leave out the ones I didn't like. But that way won't suit the Maker of the policy."

Fred cleared his throat. His voice was husky. "Here," he said, "read the rest, Mother."

Myra's eyes were blurred, but her heart was singing as she finished: "I've been trying to fill the requirements—you know, being honest, decent, keeping the Word of Wisdom. Tell Mom I'm even trying to love my enemies, my commanding officer included. Been going to L.D.S. service, too. Seems good."

"But now comes your part, Dad.

I want you to draw \$122.00 out of my savings at the bank and pay it to the bishop for my full tithing. Then I'll be insured. Come what may, the Lord will look after me and bless me as he promised—and my family, too.

"Well now, that's off my mind. There will be peace for me, even if the famous peace talks here are just baloney.

"Give Mom and my dopey sis a great big G.I. kiss.

Love
Bob'

Myra could hardly read the last words for the lump in her throat. It was a relief to have Babs break the tense moment. "Well, if old Bob hasn't 'come to' at last. What do you know about that!"

Fred was busy wiping his eyes and his glasses. When he could control his voice, he said:

"Know anyone who wants to rent a TV set for Sunday evenings, Babs? We have an appointment to keep at church. Bob's not going to pay my share of that trouble insurance policy, if I can help it."

"Choose You This Day Whom Ye Will Serve"

(Continued from page 31)

I am happy to represent a people who have taught such from the beginning of our history. We are striving to teach our children, as our parents have taught us, that there is no double standard of morality and virtue in the sight of God; that he expects every man to protect his virtue and that of every woman, even though it might cost him his life so to do. To the boys of our Church, upon entering the Armed Forces and leaving their homes, the presidency of the Church made this statement: "Better dead clean than alive unclean."

During the last war, a doctor who was returning from service in the islands of the Pacific, said to me: "in the islands everyone lets his hair down." Then he added, "but there was a young nurse there from your community whom no man could

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touch. She said, 'I left my home clean, and I am going to return the way I left.' It was her faith in God and her respect for the teachings of her parents and Church that gave her the courage to choose "the straight and narrow way, which leadeth unto life."

Surely her children and her children's children unto the latest generation will call her blessed for the nobility of her soul. When I think of this girl, and thousands of others throughout the land like her, I compare them with Joseph who was sold into Egypt by his brothers and who later became the savior of his father's family. Potiphar's wife tried repeatedly to seduce him, but as he resisted her and fled from her, he said: "How can I do this great wickedness, and sin against God?" (Genesis 39:9.)

How glorious is he who lives the chaste life. He walks unfeared in the full glare of noonday sun, for he is without moral infirmity. He can be reached by no shafts of base calumny for his armor is without flaw. His virtue cannot be challenged by any just accuser, for he lives above reproach. His cheek is never blotted with shame, for he is without hidden sin. He is honored and respected by all mankind, for he is beyond their censor. He is loved by the Lord, for he stands without blemish. The exaltations of eternities await his coming. (Message of the First Presidency, October 1942.)

And so I plead with the youth, keep yourselves clean. Virtue may be old-fashioned, but it is the foundation on which great characters and great families and great nations are established, and without it decay is inevitable.

I have some fear that we, the spiritual leaders of the people, in our interpretation of the word of the Lord with respect to the great principles of repentance and forgiveness of sin, have so emphasized the principle of forgiveness that an attitude of complacency is growing among us based on the assumption that if we sin a little we may be forgiven to go on our way without loss. I am inclined to believe that we are in need of placing greater emphasis on abstinence from sin and less on forgiveness, for God has not abrogated the law that "as ye sow so shall ye reap."

And so, in conclusion, I should like to urge our youth as they go into the armed services or as they prepare to meet life, to resist the temptation to profane the name of Deity that they may be blameless

before the Lord; to keep their bodies free from those substances which will impede their progress; and to live according to the laws of virtue that generations to come may call them blessed.

Finally, a word to those who teach and lead the youth of the land: Our great responsibility is to teach the young, with the full power of example and precept, that the Lord desires that his children should be happy, and that the way of happiness is righteousness. If we are remiss in

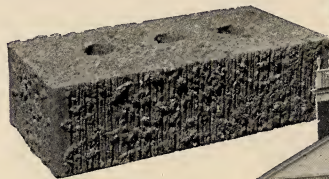
this responsibility, God will not hold us guiltless.

My parting counsel and advice I give unto you in the words of the Prophet Joshua who said in speaking to the hosts of Israel:

Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord. (Joshua 24:15.)

God help us to choose the right and to assist others so to do, I humbly pray in the name of Jesus Christ, our Lord. Amen.

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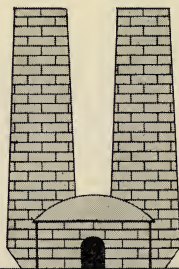


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Today's Family—

RUBY H. MORGAN
Editor

Religious Education at School —Is it Important?

by Rex A. Skidmore, Ph.D.

PROFESSOR OF SOCIOLOGY AND SOCIAL WORK, UNIVERSITY OF UTAH

MARY, sixteen, turned to Ged, a high school senior, "Do you really enjoy attending seminary before else to, especially if they go to church Sundays?" Ged, a student body officer, who had attended seminary in junior high and high school, thought a minute and then replied, "Mary, I sincerely believe that I have learned more that really counts in seminary than in my regular courses. I strongly recommend classes in religion to all my friends. Why don't you sign up?"

Ged didn't have time to back his opinions because their conversation was interrupted by Ron and Nelda who picked them up in a "model A" to take them to play practice. Nevertheless, numerous sound reasons do favor attending classes in religion. Students spend several hours a day in regular classes, which is all right; but isn't it equally important to spend at least a few minutes a day thinking about and studying eternal truths and spiritual values? A few young students in college fall away from the Church because they devote full time to academic study, some of which is antagonistic to religious beliefs. Are these students being fair to themselves when they spend thirty to forty hours a week in academic work and little or no time studying religious principles? Shouldn't they spend an equal amount of time in each before deciding what is important and what is not? Actually, science and religion both seek the truth and share many things in common. When some differences arise, a student needs mature understanding in order to make wise decisions.

From a mental health point of view, religion is important. Most high school and college texts in

mental hygiene indicate the importance of spiritual knowledge and practices for good adjustment to life. Regular classes in school supply useful knowledge and facts about the world in which we live; classes in religion help give purpose and meaning to life. Religion supplies understanding about spiritual values which enrich daily living. Classes in religion help a student gain a better understanding of his relation to others and to God and assist him to share ideas and problems.

Recreational activities sponsored through classes in religion provide excellent opportunities for fun, enjoyment, and personal growth.

Classes in religion assist young people to prepare better for marriage. Many a student has been helped to establish a successful courtship, marriage, and family of his own by such training. The spiritual and psychological aspects of marriage are emphasized as important parts of family living. The beauty and meaning of marriage for time and eternity are explained. One girl who attended classes in religion for several years il-

lustrated what she learned when she wrote:

I have a testimony, or a conviction, if you please, of this gospel sufficient to convince me that, if I loved a person enough to marry him, I should live in misery if I felt that I would only have his companionship and our children "till death should us part." Therefore, I want to be worthy of someone who is worthy of entering an L.D.S. temple to be united for eternity.

Religious classes are ideal places for meeting prospective mates. Youth who are attending school and classes in religion are a select group who usually are combining school knowledge with a mature spirituality. Young persons who agree on basic spiritual values have a sound advantage for successful marriage. Sociological studies show that those who marry someone of the same religion have the happiest marriages.

Some youth say they do not have time to attend classes in religion. Although exceptions do occur, ordinarily, a person, whether young or old, has time to do what he really wants to do. Most students who have a sincere desire to attend classes on religion, find time.

Religion helps everyday living in many ways. It aids in time of crisis, enriches daily association, and raises the level of family life. Youth who take advantage of religious training along with their regular classes are most likely to achieve a well-balanced education as well as spiritual understanding necessary for successful daily living.



First seminary class held for L.D.S. students of the Maywood, California, high school.

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Martha Meade

HELPER CASSEROLE

All measurements are level. Sift flour before measuring.

Cook until softened but not browned—

- 3 stalks celery, finely chopped
- 1 medium onion, cut in rings
- $\frac{1}{4}$ cup drippings or oil

Blend in—

- $\frac{1}{4}$ cup sifted Sperry Drifted Snow "Home-Perfected" Enriched Flour
- 1 teaspoon salt
- 1 teaspoon mustard (dry or prepared)
- 2 cups canned tomatoes (No. 2 can)
- $\frac{1}{2}$ cup water

Stir to blend ingredients well. Then simmer until mixture thickens, stirring frequently, about 5 minutes.

Add—

- $\frac{3}{4}$ -1 pound hot dogs, cut into $\frac{1}{2}$ inch slices or bologna, diced

Turn into a 12x8x2 inch baking dish. Across top of hot filling arrange 6 or 8 Cheese Twists. Bake in preheated hot oven, 425°, for 20-25 minutes or until topping is baked and nicely browned. Makes 6-8 servings.

Cheese Twists

Sift together into a mixing bowl—

- 2 cups sifted Sperry Drifted Snow "Home-Perfected" Enriched Flour
- 2 $\frac{1}{2}$ teaspoons double-action baking powder
- 1 teaspoon salt

Measure in same cup and add all at once—

- $\frac{1}{2}$ cup Wesson Oil
- $\frac{3}{4}$ cup cold milk

Stir until mixture cleans sides of bowl and rounds up into a ball. Roll out between squares of waxed paper to a 12-inch square. Remove top paper and sprinkle half of—

- 1 cup grated American cheese*

down center of square. Fold over $\frac{1}{4}$ of dough toward center, covering cheese. Then sprinkle the remaining cheese over this surface and fold over the remaining $\frac{1}{4}$ of dough to enclose cheese (dough will be about 12x4 inches). Press down lightly and with a sharp knife cut into 12 strips, about 1x4 inches. Then holding each strip of dough at both ends, twist it in opposite directions twice, forming a spiral stick. Over top of hot filling in casserole arrange 6 or 8 Cheese Twists. Place remaining twists on greased baking sheet, about an inch apart, pressing both ends of sticks lightly to the baking sheet to hold in position. Bake in same oven as casserole the last 10-15 minutes of baking. Serve as bread with the casserole. Makes 12 Cheese Twists.

*Do not use commercially packaged grated cheese as it is too fine and dry for best results. Grate bulk cheese such as sharp Eastern cheddar or Tillamook.



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HELPING YOUR CHILD MAKE FRIENDS

by Annie Laurie Von Tunghen

CHILDREN need friends and should learn to be good friends themselves. In two recent magazines I noticed queries from worried mothers asking guidance in helping their children to make friends. One mother stated that her little girl in kindergarten came home in tears every day because the other children didn't like her. The other complained that her fourteen-year-old daughter was unhappy because she was not popular with her classmates. Both mothers emphasized their children were suffering keenly because they had no friends.

Indeed, few things can make a child so wretched as the lack of friends. Conversely, few things can

contribute so much to his happiness as wholesome friendships. Confidence in other persons and a feeling of competence in getting along with them are important factors in creating a satisfying social adjustment.

A feeling of belonging is necessary for a child's happiness and general welfare. He needs to feel that he is an accepted member of a social group his own age. Most children make friends easily, as anyone knows who has watched the informality with which they greet each other. After a casual exchange of hellos and first names, they are usually ready to start playing with each other. Although two and three year olds generally play independently, they



—Photograph by Willard Luce
THE IMPROVEMENT ERA

like to be in groups to carry on their own independent activities.

Moreover, a child with a large circle of friends and acquaintances has a better opportunity to recognize personality traits such as integrity, honesty, and sincerity, as well as cowardice and deceit.

Like other desirable traits, learning to make friends and to be a friend is developed through experience. Small children frequently cry when they lose sight of the familiar faces of the immediate family. But as they develop, children normally broaden their circle of friends and lose their fear of others.

A few days before Christmas, several years ago, my four-year-old niece picked up some pieces of paper left from the family gift decorations and busied herself an entire morning wrapping useless things, such as an old spoon, a torn handkerchief, and empty boxes. Then she informed her mother that she had presents for all the neighbors. As the family had just moved into the neighborhood, the mother felt it would be embarrassing to let her present strangers with the crudely wrapped "gifts." She attempted to distract her attention with stories and toys. But Penny was not to be dissuaded and continued to beg her mother for permission to deliver the gifts. Finally, rather than disillusion her by nipping in the bud her eager attempts at friendliness, the mother called three or four of the neighbors and explained the situation. All of them proved understanding and assured her they would welcome their little visitor. She returned radiant because her adventure in friendship had been so successful!

Indeed, children should be encouraged from the time they are babies to be friendly. In some kindergartens and pre-schools one day of the week is set aside for the children to bring their treasures to share. This little game not only teaches them to be unselfish but also helps them learn to play with others and to make friends early in life. They begin to realize that friendship is a give and take proposition.

Parents can do a great deal to help children develop satisfying friendships. They can welcome a child's friends with such warmth and sincerity that he will be pleased to have them meet his parents. By making home a cheerful and attractive place,

(Concluded on following page)

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HELPING YOUR CHILD MAKE FRIENDS

(Concluded from preceding page)
he will want to bring his companions there. In this way, parents have an opportunity of knowing who their child's companions are and to help him select desirable friends.

Particular caution should be exercised in helping shy children form friendships. Although they are usually eager for friends and don't know how to go about making them, companions should not be forced on over-sensitive children. A rebuff may have serious lasting effects. Parents can, however, do much to encourage timid youngsters along the friendship road. It is sometimes possible to point out another retiring child who needs a friend, thus bringing together two kindred spirits. They can also invite a child or two to accompany them on picnics, trips to the zoo, or other outings, thus placing the timid one in pleasant contact with someone his own age.

It is not enough for children to have satisfying relationships with their own age group. They need happy social contacts with various ages and kinds of people. They need many acquaintances to form happy relationships. A variety of social contacts helps them live well-adjusted lives. Children are democratic and unprejudiced by nature. They like to make friends with the postman, the milkman, and the grocer, and when not antagonized, with people of other races and nationalities. This is healthy since it helps to develop tolerance and intra-cultural relationship.

Most important, there should be a fine sense of comradeship with members of his own family—his parents, and brothers and sisters. These are the enduring friendships that will establish a fortress of confidence and trust.

FRIENDSHIP BASKETS

by Bille Thomas Peel

WOULD you like a "Friendship" basket? I call these novel boxes "Friendship" baskets because it is your best friends who supply the basic material for these containers.

Every birthday or anniversary you probably receive a host of beautiful greeting cards. Baskets may be made from your Christmas cards, Valentines, or Easter cards, or for sentiment, you may want to use wedding cards or baby-gift cards. Perhaps you have been keeping these precious cards in a neat bundle. You wouldn't want to part with them because of their sentimental value. Bring out these keepsake cards right now, and let's put them into use.

Pick out the prettiest, brightest cards, and your baskets will be gay and colorful. You will need eight cards for one basket unless there are two suitable pictures on one card.

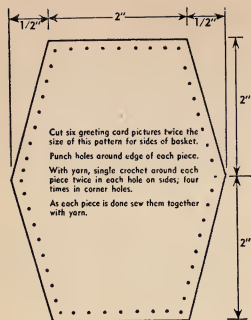
The pattern is composed of eight pieces—six sides and a top and bottom.

Not only decorative, these baskets are useful, too. You may use them as a handkerchief box, sewing kit, jewelry case, button box, hair-ribbon container, hosiery box, or other items.

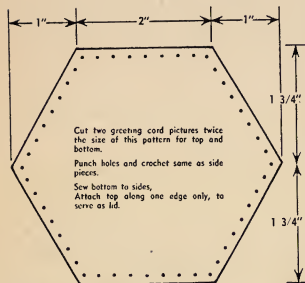
The required materials for plain "Friendship" baskets are greeting cards, a punch (anything that will make small, even holes) and yarn. If you would like to make a fancy basket with elaborate details, you may line your finished basket with satin and sew a ruffle of lace and ribbon around the edge of the lid.

Choosing a color scheme is an effective way of producing a lovely, finished product; for instance, select cards with pink in their design. Use yarn of the same color as the predominating color in your cards. Make





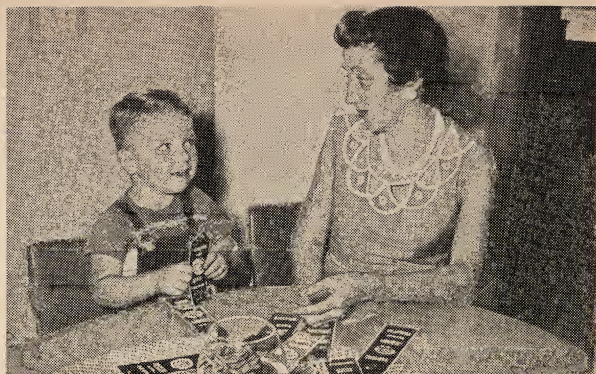
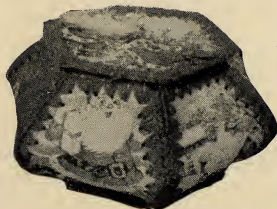
You Can Do It!



your basket in colors that will harmonize well in the room you intend to use it in, and your "Friendship" basket will have real decorative value.

I know a woman who became so adept at making these baskets that her friends and relatives asked her to make them each one. When she finally used all her own greeting cards, she started to make the recipients' baskets from their own greeting cards, which made them an even more cherished gift. Now when a birthday rolls around, they collect their old cards well in advance and say, "Please make me a basket for my birthday."

This is a fun hobby. You will enjoy taking your materials with you to sewing club and putting a basket together in one evening.



Busy homemaker is top cook as well

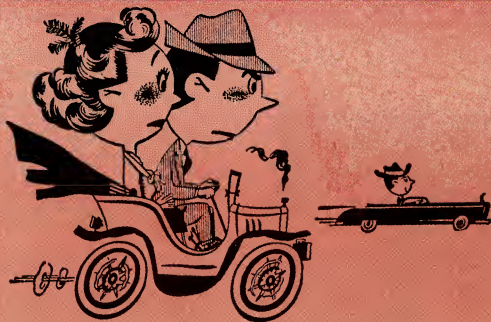
Utah Cook Wins Grand Sweepstakes Award

3-year-old Charles gets a good grip on that big blue ribbon—only one of many his mother has won in cooking contests. Just last fall Mrs. Florence D. Parkin of Nephi, Utah, took one of the most coveted honors at the Juab County Fair—the Grand Sweepstakes award!

A prize winner since school days, Mrs. Parkin gives a lot of credit to Fleischmann's Active Dry Yeast.

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JOHN A. WIDTSOE — 1872-1952

(Continued from page 20)

his children the elements of good citizenship, industry, thrift, honesty, integrity, truthfulness, and all the rest of those good and great virtues. He taught them in the spiritual way and taught them faith, and he taught them prayer. He taught them the plan of life and salvation, and the youth of this Church have been greatly benefited and greatly built up by those same teachings which in his love of truth he passed on to them in his many writings and many sermons.

Out of this great field in which he gave such instructions, his family and the youth of the Church have come to understand better the plan of life and salvation, have come to understand the premortal existence, before that the great plan in heaven, then the mortal existence where we come to prove whether or not we can obey the commandments of the Lord, and the glories that are promised to those who do, and passing to the other side for a temporary period, and, finally, a reuniting of the body and of the soul, of the spirit into the perfect soul.

These things he engrained in his children, and he engrained in the youth of the Church.

I do not know what more could be said about him, than that in every place, every position to which he was called, he gave the full measure of his strength and of his devotion, and of his great faith, never doubting, never wavering. Words fail me in trying to express my love, my affection, and my appreciation of this great man. * * *

PRESIDENT RICHARD L. EVANS

It might sometimes be supposed that the life of John A. Widtsøe was free from the difficulties and discouragements that beset so many of us. To some it might have seemed that he walked through life serenely and successfully, with things easily unfolding for him. But lest it should seem so, let us look for a moment at a few of the facts.

He followed no well-worn road, he had no early advantage. He came to earth in an inconspicuous place, on a rocky island among fisher folk on a winter night, with the wind adding its cold and comfortless sounds to the breaking waves of the North Sea.

It was little expected that he should live. He was born with his hand attached to his head, and a crude operation had to be performed.

He was fatherless at six. His custody was in question, not too long later, after his mother espoused an unpopular faith.

At twelve he found himself in a frontier town, a foreigner, an immigrant, among people speaking a strange tongue, with a family livelihood at first dependent upon the seamstress hand of a widowed mother.

No one gave him his education. It was financed by mortgaging and borrowing, which he paid back with interest added. But he went to the highest halls of learning to receive the highest degrees of the day, from the highest authorities in his chosen fields in this land and others, and with highest honors. Then he chose to return to serve his own adopted pioneering people, rather than accept offers elsewhere.

Repeatedly he was called upon to leave work that he most loved and to undertake difficult assignments in difficult situations. No man may now know the price he paid for the preferences he put behind him.

Nor was the personal side of his life without its sorrows. Of the seven sons and daughters who were born to him and his cherished wife, five were taken from him.

These two together came into my life a few months after they had lost their last son, a promising young man of twenty-four years, and the last of his line who could have carried on the Widtsøe surname. Deep disappointment and sorrow ensued, but no bitterness. Instead they took unto themselves yet other sons, whom they counseled and encouraged and lifted on their way in life. I thank my Father in heaven that I was one of them, and a host of others would so testify if it were their privilege to do so here today.

No one may know the number he has helped. His heart, his home, were open to all, and when he was not at the office, those who sought him in solving personal problems beat a path to his home, even in his illness.

He has helped men redeem their lands and their lives, and has given as though the reservoir of his strength and his love were unbounded, which

THE IMPROVEMENT ERA

indeed they have almost seemed to be until these last few weeks.

He preached the doctrine of health and of happiness, of labor and of learning, and earnestly practised and pursued what he preached into the eighty-first year of his life. In the last public discourse that he gave here in Salt Lake City, I think, before the Sons of the Utah Pioneers, he had this to say of himself: "I want to say to you frankly that I have nothing in my life to recommend me except one thing, and thousands of men can say the same thing. I have done a day's work all the days of my life, and if that can be spoken of me, I will be quite satisfied."

Only a few days before he died he was working on a manuscript on a vitally important subject for young people. Some thirty books or so have come from his pen, as perhaps another thirty or more courses of study, plus hundreds of scientific, religious, and educational pamphlets, tracts, and treatises, all of which has been done simply as a sideline in the midst of all other work.

He had a profound regard for facts, and an insatiable appetite for the discovery of further facts. At his elbow, even almost unto the last, was a constantly replaced stack of significant books. His was an almost universal interest. He spoke the language of many lands. He was at home, interested, at ease, wherever he went.

I shall not attempt further to elaborate the record, but I would speak another word or two of the faith that was within him.

When the call came to become an Apostle, again there was no looking back. Years before he had in principle settled all such decisions. He had probed and weighed the things of earth and the things of heaven. The man of science was also the man of God who could see truth wherever it was an eternal part of a great eternal plan and purpose and picture, and who humbly accepted his Father in heaven as the source of all light and learning.

Decades before, as an earnest, searching student, he had faced and accepted the fact of the restoration of the gospel of Jesus Christ, in this our day and dispensation.

When he was a young man still in his twenties in Germany, he sent home a manuscript, written for the building of faith, which was published

(Continued on following page)

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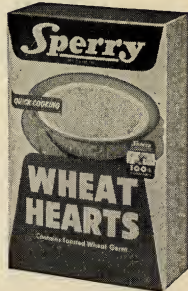
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(Continued from preceding page)
in the second volume of THE IMPROVEMENT ERA, which could well have been called the first of his "Evidences and Reconciliations."

He was sensitive to the promptings of the Spirit, and was as convinced of his eternal continuance as most of us are certain of the dawn of this day. There are some men in whom faith in things not seen comes very close to certain knowledge, so close indeed that there is little or no line between the two, and in him there was such faith. He knew that his Redeemer lives, that God lives, that men are immortal, that life and truth are limitless, that time is only part of eternity, that we are children of God, our Father, in whose image we were made, and that his plans and purposes for us are limitless and everlasting, and that heaven could only be heaven with family and friends.

All this he knew with a sureness and certainty that in his own soul left no room for doubt.

He lived, according to his own testimony, in a sunlit land, not without its shadows, but he did not dwell in the shadows. He looked always toward the light.

All this he shared with the wonderful companion of his life. From their first days together, nearly sixty years ago, to these last difficult, but devoted days, I have never seen a sweeter association. Eternity is little enough for such completeness of companionship as theirs has been. The Lord has been good to John A. Widtsøe, and he has been deserving of God's goodness.

I cannot say how much we shall miss him. We shall miss his quick step. We shall miss the acute mind that quickly cut to the core of questions and problems presented. We shall miss stepping into his room, with his books and his tools of writing. We shall miss his kindly humor, his counsel, and his comfort and encouragement. We know not how much we shall miss him, but the years go quickly, and John A. Widtsøe is still himself, and should we ever come within reach of so high a place as where he is, we should like to take his outstretched hand and resume our talk where last we left it.

Almost to the last time he talked to us, he was earnestly anticipating

other activities, and I doubt not that already he is engaged in them.

There are walls that will listen for sounds that are silenced. There are places and people that will be lonelier than they have been, but somewhere this past week there has been a glorious reunion, and the sweet sounds that have faded from our ears are somewhere heard in a heavenly session. * * *

PRESIDENT FRANKLIN S. HARRIS

Forty-seven years ago he became my teacher, and he has remained my teacher ever since. In no branch of learning has the pupil been able to equal the master.

In those days at Brigham Young University scores of capable young men clustered about him and were fired with the ambition that drove them to get the training necessary for leadership. Best of all, he implanted in them a philosophy and an attitude toward religion that has kept them in balance during the vicissitudes of a turbulent world.

What a privilege it was to sit at his feet as he taught us the fundamentals of science and implanted in us a love of truth, a respect for religion and a determination to live useful lives.

When Dr. Widtsøe was made president of the Agricultural College I followed along as a young instructor in chemistry. Fortunately I had the privilege of living in the home of Brother and Sister Widtsøe that year as a member of the family. The first two months of our married life were also spent there. That is how we came to know one of the finest homes that anyone could imagine. We have never ceased to marvel at the resourcefulness of Aunt Leah, as we affectionately call her, and we soon became aware of one of the chief sources of the strength of this great man. She has supported him without reserve and he constantly relied on her judgment, particularly in the work for women and in the extension activities which he initiated in all three of Utah's institutions of higher learning.

Dr. Widtsøe's ability to bring order out of chaos, simplicity out of complexity, light out of darkness, hope out of despair, and faith out of doubt

THE IMPROVEMENT ERA

was soon recognized beyond the walls of the institution where he served.

In the three institutions of Utah where he served, he was not only a skilled administrator and organizer, but he also personally stimulated thousands of young men and women to make the most of themselves.

I have shed many tears during the sickness and passing of Brother Widtsoe, but now that he has gone, I experience a great surge of gratitude for what he has done for me and my family, for his state, for his nation, and for many other parts of the world.

I have witnessed the fruits of his scientific work in many lands, from the tiaga of Siberia, the highlands of Iran, the hills of Palestine, the farms of Canada, to the arid lands of Latin America.

With all his accomplishments as a scientist and an educator, however, I think of him most today as the head of one of the finest households I have ever known, and as a humble servant of God who, in meeting his Maker, is entitled to the commendation, "Well done, thou good and faithful servant. Enter into the joy of thy Lord." * * *

A valiant defender of the Church, Dr. Widtsoe has through the force of his life, his scholarship, and his testimony won many people to a thoroughgoing respect for the gospel he embraced as a youth on the tiny island of Froeyen, in the land of Norway. Through his service he has borne testimony to the doctrine of the Master whose cause he espoused: "Inasmuch as ye do it unto the least of these my children ye have done it unto me."

These tributes bespeak a man whose love for truth, mankind, and his Creator lifted him from the common life which he may have lived had it not been for the message of the restored gospel brought to his mother through the ringing testimony of the humble shoemaker who first taught the widowed mother the glory of the restoration.

RESOLVE

By Elena Perry

BUILD on resolve and not upon regret
The structure of the future. Do not grope
Among the shadows of the old, but let
Your heart's delight shine on a path of hope,
And dissipate the darkness. Waste no tears
But turn the leaf and smile. Oh, smile to see
The fair white pages that remain to thee.
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EZRA TAFT BENSON

(Continued from page 29)

will stand him in good stead as he moves out into the decision-making field of national and international affairs. The world's problems are basically rural, not urban; the roots of war are in the poverty and frustrations of the tillers of the soil and the fishers of the sea. Ezra Benson's mastery at the conference table will be needed in this field perhaps more than in any other. America cannot feed the world, but it can help the world to feed itself by the employment of the same types of techniques Elder Benson has already used so successfully in Church and farm councils, adjusted to local needs and conditions at home and abroad. In the field of efficient production and distribution of the products of the soil he is a national authority. His philosophy, and the philosophy of his Church, to help people to help themselves, will likely form the basis of his administration of the department of agriculture.

The above appraisals of Ezra Taft Benson are chiefly from agricultural leaders or men who have known him through his service to American agriculture. An equally large group of admirers could be found in his Church and Boy Scout activities. We have limited these comments to two or three. From Chief Scout Executive Arthur A. Schuck, Boy Scouts of America, New York City, of which Elder Benson is a member of the executive committee, we received this:

Ezra Taft Benson, member of the National Executive Board of the Boy Scouts of America since 1949, has a record of scouting service which dates back to 1918, when he became scoutmaster in Whitney, Idaho; where he was born.

Mr. Benson's personal experience as a boy on a farm and later as county agricultural agent in Preston, Idaho, enabled him to bring to the national committee on rural scouting a background and judgment which contributed materially to the work of this committee in extending scouting to rural youth throughout the entire nation. In connection with his work in organizing the Idaho Cooperative Council of Farmers, serving as Marketing Specialist of the University of Idaho College of Agriculture, as well as Executive Secretary of Farmer Cooperatives, Mr. Benson brought to each of the rural organizations with which he was associated a keen knowledge of the Boy Scout movement and the Boy Scout program and its application by such organizations as these to their own membership. . . .

Mr. and Mrs. Benson have a fine family of six children, two of whom are Eagle Scouts. Due in part to the contribution made by his leadership, scouting is today a major youth program of the Mormon Church and extends even into the most remote rural ward. . . .

We here are thrilled that a man of his caliber, integrity, and spirituality has been appointed to the important post of Secretary of Agriculture.

Dr. Karl Butler, a member of the Church from Arizona, but now living in Ithaca, New York, and farm counselor to Avco Corporation, added this:

I have talked with a number of General Eisenhower's advisers who were responsible for recommending Ezra Benson for his recent appointment. To a man, they have told me this: "Mr. Benson has been called into the Eisenhower cabinet mainly for two reasons: He is honest, so can be trusted, and he has the technical knowledge of the problems facing agriculture and the ability to get divergent interests to work together to help solve our agricultural problems."

From the nation's capital comes a final word from a friend and intimate Church associate. J. Willard Marriott, now president of the Washington Stake, served as a counselor when Elder Benson was the stake president. Marriott sums up the case for the new Secretary of Agriculture:

Since the early days of Reed Smoot's career Washington has probably had more temporary citizens of Utah than any other place on the globe. Students, government employees, and statesmen have come and gone. Few have remained, but in recent years many more of our people have come to stay and make their homes here.

Ezra Taft Benson had his stay of five years through the war as head of the National Council of Farmer Cooperatives, and he left to fill one of the high positions in the Church. During his five years in the nation's capital he made his mark. He was a member of the Rotary Club, president of the Washington Stake, and was prominent in agricultural circles as well. He was called in to counsel with the President of the United States.

Brother Benson had a great capacity for work. Few could follow his pace. The amount and quality of his work here unquestionably set the background for his recent appointment as Secretary of Agriculture.

HIGHLIGHTS IN THE CAREER OF ELDER EZRA TAFT BENSON

August 4, 1899—Born at Whitney, Idaho, the son of George T. and Sarah Dunkley Benson.

August 4, 1907—Baptized a member of the Church of Jesus Christ of Latter-day Saints.

1918—Served as assistant scoutmaster in the Whitney Ward. This was the beginning of his long career in scouting.

July 15, 1921–November 2, 1923—Mission to Great Britain.

Jan. 26, 1923–November 2, 1923—Served as president of the Newcastle Conference.

1924–1930—Member of Franklin Stake M.I.A. board.

1926—Was graduated from Brigham Young University.

THE IMPROVEMENT ERA

September 10, 1926—Married Flora Smith Amussen in the Salt Lake Temple.
 1927—Received his master of science degree from Iowa State College, having attended on a scholarship.
 March 1929—Appointed county agricultural agent for the University of Idaho in Franklin County.
 October 1930—Appointed in charge of agricultural economics extension work for the University of Idaho.
 November 1, 1930-September 11, 1932—Member of the Boise Stake M.I.A. board.
 September 11, 1932-December 2, 1934—Superintendent, M.I.A. Boise Stake.
 December 2, 1934-November 27, 1938—First counselor in the Boise Stake presidency.
 November 27, 1938-39—President of Boise Stake.
 April 15, 1939—Became executive secretary of the National Cooperative Council, an organization of farmers' cooperative marketing and purchasing associations.
 June 30, 1940—Sustained as the first president of Washington Stake.
 July 27, 1943—Named a member of the Council of the Twelve.
 October 7, 1943—Ordained an Apostle by President Heber J. Grant.
 1943—Named a member of the national council, Boy Scouts of America.
 February 1946-December 1946—Reopened the European Missions of the Church.
 May 22, 1949—Appointed to the National executive board, Boy Scouts of America.
 1950—Sunday evening convocation speaker, national Boy Scout Jamboree at Valley Forge.
 April 24, 1951—Received the Silver Antelope, high scouting award.
 November 24, 1952—Appointed by President Dwight D. Eisenhower as his secretary of agriculture.

OUR HOUSE, OUR HOME

By Lucille Hovell

It's really not the kind of house

We'd like to own at all.
 The rooms aren't large or gracious,
 And it lacks an entrance hall.

It has no period or style;
 It's not antique or new.
 But it's the house we lived in,
 And it would have to do.

So Dad built in some bookcases
 To flank the fireplace.
 And we hooked a colored carpet
 For the narrow oak staircase.

We planted little fruit trees
 And lilacs blue and white;
 And the smell of honeysuckle
 Made the porch a bower at night.

Dad put in shelves and window seats
 To hold the children's toys,
 And our yard became a playground
 To entice small girls and boys.

We wove our house into a home;
 A pattern life will weave
 With hopes and tears from day to day;
 And now we'll never leave.

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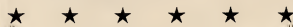
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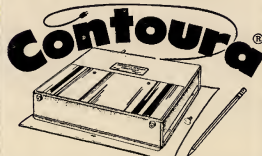
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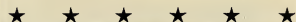


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Your Page and Ours

The Hamilton, Ontario, Branch, Canadian Mission is now publishing a branch newspaper which it hopes will create greater brotherhood within the branch. Also the officers invite all former missionaries and branch members to renew their contacts with the branch by reading this paper. They request that these friends send their names and addresses to Jim Nickolson, 33 E. 24th St., Hamilton, Ontario, Canada, enclosing ten cents to cover the costs of printing and mailing.

Dear Sirs:

I CANNOT explain just how much the ERA has meant to me. It has been my closest companion since I have been here in Korea. I have been in places where I couldn't attend church, but I always had my ERAs to read, and they really meant a lot.

I'll be getting discharged soon, and I have been thinking a lot about the past two years. What have they done for me? That was the big question in my mind. Nothing could have helped me more than to read two articles in the recent ERAs—"Come Home Clean" [by Einar C. Erickson, September 1952, p. 640] and the one about two years in the army being profitable. [by President J. Reuben Clark, Jr., August 1952, p. 568.] They were very inspiring to me.

Thanks for the ERA,
s/s Hyrum C. Thomson

Fort Sherman, C. Z.

Dear Editors:

I RECEIVED my July issue while I was on my tour of duty in Greenland for a month. Because of the circumstances, we were not able to hold meetings at all, and THE IMPROVEMENT ERA was really a great help in keeping me in tune with the Lord. I am very thankful to my beloved editor, for sending me this magazine, as well as the "Church Section" of *The Deseret News-Salt Lake Telegram*.

I am also very thankful unto the Lord for all the many wonderful blessings I have received, and for my most beloved, wonderful mother and father. I only pray that I may, in the near future, be able to preach the gospel of Jesus Christ to the

Kojido, Korea

people of the world, so they may all have the chance of hearing the true gospel.

We are very fortunate in being able to organize an L.D.S. branch here in this camp, which is composed of just servicemen.

It will only be a few months and I will be back in the states again, due for my discharge from the army. I am looking forward to being home in the Blackfoot State and, then in the near future thereafter, going into the mission field and serving the Lord for two or more years.

It seems quite strange to some people how a person who has been in the army for two years wants to, soon after he gets home, go away for another two years from his loved ones. I humbly pray that my desire and wish may come true, soon. I am again very thankful to the Church for my many blessings of being able to receive the conference talks and other wonderful messages by receiving THE IMPROVEMENT ERA. May the Lord bless us with the blessings our hearts so desire.

As ever a friend, and member,
s/s Emery Belnap

Camp Stoneman, California

Dear Editors:

I'VE READ many letters of sincere gratitude and thanks from servicemen on "Your Page and Ours." I know of what they are speaking. The service has drawn me closer to the gospel in many ways, made me realize just what being a member of the Church of Jesus Christ of Latter-day Saints really is. I have a strong testimony of its truthfulness.

THE IMPROVEMENT ERA has been a source of enjoyment and inspiration. The words of counsel and advice from its pages have helped a great deal. I now look eagerly to its coming. The many beautiful poems are being added to my collection.

I would like to add my small but sincere thanks along with the rest of the fellows for this inspired magazine. May the Lord always bless those who are connected with the publication of it, that it may continue. It's a wonderful feeling to pick up a good magazine full of clean enjoyment.

I am looking forward to the strength I receive from its pages. A sincere thank you for this opportunity.

Sincerely,
s/s Boyd Twigg

WILFORD WARD PRESENTS ROADSHOW

A cast of sixty-five young people from the Wilford Ward presented "Hidden Treasures of Knowledge" in the Wilford Ward (Salt Lake County) Stake M.L.A. roadshow. The plot concerned the nightmares of teen-aged David, who falls asleep reading horror comic books, and how he is rescued by the Church publications and the M.L.A. reading course. The skit, having as its basis the ERA sales slogan, "Read Truth Not Trash," was written and directed by Annell H. Austin, Y.W.M.I.A. ward drama director, and was cleverly dramatized in song and dance. It was so successful that the cast was asked to present the short program in other wards and in another stake.

One of the unusual features of the production was the cooperation that it promoted among participants in the cast as well as others who wished the production to be a success. The back yard of Elder Gerwin Bailey, drama director of the Y.W.M.I.A., was the scene of activity for those who gathered to create the scenery out of packing boxes. Costuming and props were also effected through the cooperation of officers and Mutual members. Cooperation was the keynote of the presentation, for each person did his part to make effective the production as a whole.

The music for the production was commendably handled by Mrs. Virgil V. Peterson.





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Sharing the Good Things of Life...



When Dad decides to give Junior a lesson in the fine art of the Stem Turn and the Christy, all goes well until Dad ends up in a Sitzmark... while Junior schusses merrily down the slope in a cloud of powder snow. Despite Dad's mishap, it's still a priceless experience for both father and son.

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